# THE PRACTISE OF REPENTANCE,

Laid downe in ſundry directions, together with the Helpes, Lets, Signes and Motiues.

In an eaſie Method, according to the Table prefixed.

BIBLIOTHECA BODLEIANA

As it was preached in *Aldermanbury* by THOMAS TAYLOR.

*LONDON*,
Printed for *I. Bartlet* at the gilt Cup in *Cheapeſide*,
1628.

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FINIS.

# A TREATISE, Wherein is handled the PRACTICE of REPENTANCE.

LVK. 13. 3.

*Except yee Repent, &c.*

## CAP. I.

*The ground of the Treatise.*

FIrst, the occasion of chusing this Text and argument.

VPon occasion of *Peters* repentance, which I haue opened vn-

to you, I entred into a more serious consideration of the duty, and conceiued,

1 That Precepts and Examples muſt goe together, & therfore I would giue directions, as well as incitations, how to imitate ſo worthy a patterne.

2 As at all times, ſo at this time eſpecially, the vrging of the doctrine of repentance, is not onely not vnſeaſonable, but very neceſſary: For,

1. A great Iudgement, neuer to be forgotten, was lately vpon vs; we then promiſed, and vowed repentance and amendment, if God would bee pleaſed to remember his owne name of Grace and Mercy, and our prayers. But we haue forgotten all, and dealt vnfaithfully with the Lord: for where is the reformation of any one thing in publike or priuate; in Court or City; in Churches, in Houſes, in perſons or behaui-

ours? Are not former sinnes as rife, as vnrepented, vnreformed, as euer before? pride, prophaneneſſe, drunkenneſſe, ſwearing, ryot, exceſſe, vnmercifulneſſe, while your bils bring you in ſome ſtarued in your ſtreetes? Nay, are not things growne farre worſe than before, ſince we diſſembled with our tongues? Had it not beene a leſſer plague for numbers to haue beene buried of the Plague, than to ſuruiue, to heape vp ſo many ſinnes againſt God, againſt their owne vowes, and promiſes?

2 As it is a fearefull preſent Iudgement to forget that Iudgment ſo lately paſt; ſo, many are the ſignes, as the iuſt cauſes are many of Iudgements to come, which lye in ambuſh againſt vs, and not farre remote from vs. We had need generally to be called to repent, if we will not all periſh: As *Pharaohs* counſellors,

so may we say; What, wilt thou see all *Egypt* destroyed, before thou obey Gods commandement in letting them goe? shall wee still stand it out, till inevitable destruction ouertake vs?

3 The true desire of euery godly Minister, and man of God, must be to preuent Iudgements from a people: for which purpose wee must lead them in the exercise of Repentance, which our Text will teach vs to be the onely meanes to auoid perdition. And wee want not examples of the best Euangelicall Preachers that euer were, to presse hard this point; especially in a secure age, as ours is. *Iohn* Baptist here began, *Mark.* 6. 12. *Repent, for the Kingdome of God is at hand.* *Peter* to them that were pricked in their hearts, here began, *Acts* 2. *Be Baptised & repent:* Nay, Christ himself did it, *Repent, for the kingdome of God, &c.* Many condemne

pressing of Repentance, as too Legall, who seeme ignorant, that the Law knoweth no repentance.

Now the occasion of the words, and scope of our Saviour in them: Some come vnto Christ, and tell him of heauy newes, that *Herod* had taken the Galileans, and slaine them, mingling their bloud with their sacrifices. Like enough they came to intangle him; for if Christ shall patronage the persons, they haue an accusation, that hee were a friend of Rebels and seditious persons: If he shall speake against *Pilates* cruelty, they will accuse him to *Pilate* as an enemy of authority: If he shall approue of *Pilats* fact, and tyranny, then will they accuse him to the people as one that abetteth the cruelty of the Roman President, against the liberty of the Iewes. Thus can wicked men, and doe, lay snares

and traynes euery where againſt the members of Chriſt; euen from Gods iudgements, wherof they ſhould make better vſe, they can feed and excite their owne malice againſt the Saints: As the Heathens againſt Chriſtians, as the cauſes of all plagues, famine, drought, &c.

But our Lord, being the wiſedome of his father, bewraieth,

1 his diuine wiſedome, who ſeeing that hee cannot anſwer without danger, either to the perſons or the fact, either to approue, or reproue it; he paſſeth that, & bringeth them to a iudgment at home in *Ieruſalem*, by the fall of the Tower of *Siloam*; yea, and leadeth them into themſelues, to conſider not ſo much what ſinners others be, as themſelues, who if they repent not, ſhall periſh as other ſinners doe.

2 His loue, and deſire to doe them good, who intend euill againſt

against him. For, perceiuing they make a wrong vse of this iudgement, supposing, and concluding the Galilæans were greater sinners than others or our selues: he laboureth to reforme the Iudgement, & earnestly inuiteth them to repent, repeating the same words, both in the third and fift verses. Thus must his ministers and seruants doe, meekly instruct the contrary minded, vrging, and waiting when God will giue Repentance.

In the words are three parts.

1 An implication of his Authority: *I tell you.*

2 A correction of their wrong censure, *Nay.*

3 A direction to preuent iudgements from themselues, *Vnlesse ye Repent.*

1 Gods owne Authority: *I tell you.*

I, who am truth it selfe, and cannot misleade you.

I, who am the doctor of the Church, and speake by my own Authority, as neuer did Prophet, Apostle, nor any Angell of heauen.

I, who being true God, & omniscient, know and search all hearts, and see and discerne all sinnes, neuer so secret, in all the degrees and circumstances of them.

I, who am the Iudge of the world, and cannot passe a wrong sentence, *I tell you: Vt. qui non audit.*

All this must quicken our attention, and settle our faith in the truth of things here vttered, and to be opened in this Text. If the greatnesse of the person moue, here is the mighty God speaketh: If the wisedome of the speaker, a greater than *Salomon* is here: If an Angell from heauen spake, we would beleeue; but here is the Lord of the holy

Angels: Will wee heare and beleeue a seruant, and not the master, not the Lord himselfe? But saith *Dives* in hell, If one were sent from the dead, they would beleeue: here is one sent from the dead, raised by his owne power.

2 The correction of their wrong censure vpon this iudgement of others, *Nay*: You aske if they were greater sinners, because of the iudgement which befell them, *I tell you nay*; as if he had said: I say not that they were not sinners, nor not great sinners, nor doe I deny but they might be greatest sinners, but not therfore greater sinners, because they were thus smitten by *Pilate*.

Where our Sauiour teacheth vs:

1 Not to iudge of mens persons by their outward condition; for, first, all things fall alike vnto all of outward things: as the one

dyeth, ſo dyeth the other, in outward appearance, by ſword, plague, caſualty: and no man knoweth loue or hatred, by any thing that is afore him, *Eccleſ.* 9. 1. and 1. *Pet.* 4. 17. *Iudgement muſt begin at Gods houſe.*

2 This is an vncertaine rule to iudge by; *Moſes* and *Aaron*, both were ſhut out of Canaan, as well as the ſearchers: *Ahab* deſtroyeth religion, *Ioſiah* reſtoreth it, both ſhot with an arrow: *Zedekiah* a wicked man, had his eyes put out, ſo had *Sampſon* the valiant Iudge of *Iſrael*, a type of Chriſt; If wee ſhould iudge of their perſons by their condition, wee muſt needs erre.

3 We muſt frame our iudgements of mens perſons, as God doth, who iudgeth not of men by any outward & periſhing thing, but by laſting & ſpiritual things: he looketh not on *Dives* as rich, nor on *Lazarus* as poore, but according

according to the presence, or absence of grace and spirituall riches: He iudgeth not by accidents, but substances.

*Vse.* Mis-iudge not thy selfe or others, as loued of GOD, because rich, and outwardly prosperous: commonly the lighter scale is higher; and a rich man, if wicked, an enemy to goodnes, ought to haue no more fauour and respect among men, than hee hath with GOD, and that is little enough: though as high as *Nero*, *Pharaoh*, alwaies holding offices of relation in diuine and ciuill societies: but else greatnes, seuered from goodnesse, is in great detestation with God, as his sinne is greater.

2 Nor iudge thy selfe hated, for pouerty, sickneſſe, temptations: GOD neither chuseth nor refuseth for this.

3 Nor haue the faith of God in respect of persons, to embrace rich

rich Professours, and despise the poore; God doth not so: Grace in the poorest man is as acceptable to him, as in the richest.

3 The direction to preuent iudgement from themselues: *Except yee repent, ye shall likewise perish:* that is, as miserably and cruelly. The word [Perhaps] pointeth not out the same kinde of death, but a destruction not lesse seuere, and a perdition as miserable of body and soule. And some there be who conceit the very manner of perdition to bee not much vnlike, and that the Lord had respect vnto the generall perdition of the Iewes, by the Romans, forty yeares after. For as *Pilat* mingled the bloud of the Galilæans with their sacrifices, so did the Romans mingle the bloud of the Iewes with their sacrifices, at the feast of the Passeouer; for then they destroyed them: & as the eighteen men

men were ſlaine with the fall of the tower of Siloah, when they were building it, as was likely; ſo the Iewes, if they repented not, were to bee oppreſſed, and ſuddenly ſlaine in the ruines of the City and Temple, as after it came to paſſe.

*Note* 1. In all our conferences, and telling newes and relations one to another, let vs learne to take occaſion to edifie one another, and excite to faith and repentance, after the example of Chriſt, who on this occaſion exhorteth them to repent. So the Apoſtle would haue all our ſpeech ſauorie, and tend to edification: eſpecially, ſeeing the iudgements of God breaking out in the Church, and in the World, let vs not ſpeak of them as Newes, to fill vp diſcourſe, but to help forward our Repentance and Amendment. *Note* 1.

*Note* 2. Euery man muſt make *Note* 2.

make vse to himselfe of Gods iudgements on others. These men began to condemne them on whom the iudgement fell: and our Lord leadeth them home, to iudge, and condemne themselues.

*Reason.* 1. Gods end of his iudgement on others, is not their condemnation by vs, but our emendation by them.

2. Why else doth the Lord strike others, and spare vs, but that we might be wiser by other mens harmes? hat whilst he expecteth our amendment, his bountifulnesse and patience should lead vs to repentance.

3. It is iust with God, that those that will not take example, should make examples: that if they will not bee bettered by other mens harmes, others may be bettered by theirs.

*Vse.* 1. *Vse.* In all spectacles of Gods iustice, euery man enter into himselfe,

himſelfe, and ſearch his owne heart, and he ſhall find that euill of ſin, which might iuſtly bring that, or a greater euill of puniſhment vpon himſelfe, as our Sauiour here implieth. Thus for a man to begin with his own ſins, and lay them in the right ſcale, will keepe him from inſulting ouer them, who haue periſhed, and cauſe him to deiect himſelfe in true repentance, leſt hee likewiſe periſh. We can ſee the originall of affliction in others, and exaggerate the ſin, but in our owne we doe not.

*Note 3.* The only way to preuent deſerued perdition, is Repentance; ſinne bringeth iudgement, and only Repentance preuenteth it. *Ier. 3. 12. Returne O thou diſobedient Iſrael, and I will not let my wrath fall, for I am mercifull.* Nineueh was threatned, the time of deſtruction ſet, yet Repentance preuented it.

*Note 3.*

*Vſe.*

*Vse.* *Vse.* To prouoke vs to repent, that we may partake of the riches of Gods mercy in the Gospell, to quit vs from the condemnation of the Law. Heare the sweete voice, and warning of the Lord to his people: Turne ye, turne ye, Oh why will you dye? Except ye turne, ye must dye.

2. Perswade thy heart of the necessity of repentance; thy sin hath kindled the fire of Gods wrath: he must be iust, and only repentance is as water to quench this fire.

3. Take timely pitie on thy selfe: why wilt thou treasure wrath still? *Rom.* 2. If thou carest little for thy selfe, pity the Church and Kingdome, *Reuel.* 2. the Church is threatned, Repent, or I will come against thee. Beware it be neuer said of thee as of Thiatyra; I gaue her space to repent, and shee repented not: lest

leſt it follow, And I caſt her into a bed of ſorrow.

## Cap. 2.

### *What Repentance is.*

IN Repentance cõſider, { 1. The Treatiſe and doctrine. 2. The Practice and application.

The treatiſe being ſet downe to our hand by ſundry worthie Writers of our owne Age and Country, I will not further proſecute it, than by deliuering and opening a ſhort deſcription of Repentance, that we may know what we are exhorted and incited vnto.

Repentance is a grace of God, wherby a Belecuer turneth from all ſin, vnto God. Where is 1. The efficient: 2. the ſubiect: 3. the act or forme of it: 4. the termes whence and whither

ther it turneth from all sinne to God.

1. The efficient: A grace of God; both for beginning, progresse, and consummation: for

1. It is not in nature neither intire; for *Adam* in innocencie knew it not: besides, the voice of the Gospell (the meanes of Repentance) was not known to man in intire nature; but the first motion of it is supernaturall.

And much lesse is it in corrupt nature, without the reuelation of grace: for

1. Neither haue we it in our selues, being dead in sins, and sold vnder sinne; as naturally drinking in sin, as the fish doth water.

2. Neither can get it by any labour or industry of our owne, who cannot so much as thinke one good thought, 2. *Cor.* 5. much lesse reach so high a work

as Repentance. How can earth reach heauen? How can a man melt a ſtone or Adamant, ſuch as his heart is? How can he change a flint into fleſh? How can a wandring ſheepe returne backe to the fold of it ſelfe; ſuch as we are? *Pſal.* 119.10.

But it is a grace of the Spirit of God; not a legall grace: for the Law knoweth neither repentance for ſin, nor remiſſion of ſin. But an Euangelicall grace, wrought not by the Law, but by the Goſpell.

That it is a ſupernaturall grace of the Spirit, is proued *Zach.* 12. 10. it is a pouring out of the ſpirit of grace and ſupplication; *Acts* 11.28. then hath God giuen the Gentiles repentance unto life; 2. *Tim.* 2.25. waiting if at any time God will giue repentance.

2. The Church goeth to God for it. *Ierem.* 31.18. *Conuert thou*

*thou mee, O Lord, and I ſhall bee conuerted.* Lament. 5. 21. *Turne vs, O Lord, vnto thee, and we ſhall be turned.*

3. Such are the ſtrong reſiſtances and enemies of grace within vs, and without vs, that it muſt bee onely the Spirit of power and fortitude that muſt conquer them. The ſtrong man hath taken the hold: the deuill worketh effectually in blinding the eyes, and taking captiue the wills of wicked men, to rule them at his pleaſure, 2. *Tim.* 2. 26. and onely a ſtronger man can caſt him out.

Such is the ſtrength of luſts, and the numberleſſe excuſes of ſin and ſinners, as only the Spirit can conuince of ſin. Such is the frowardneſſe and peruerſeneſſe of ſpirit in euill men, yea the deadneſſe and ſenſeleſneſſe of heart, obſirmed by wicked habits, and cuſtomes of himſelfe, and

and the world without, that all the power of the means ſhall be fruſtrate, and bee ineffectuall to turne the ſinner, if the Spirit of God quicken them not with life, and power to this purpoſe.

Whence it will follow,

1. That wee cannot repent when wee will, as the Atheiſt thinketh: Repentance is no flower that groweth in our own garden. If the Lord by his Spirit draw vs not, we neuer run after him.

*Obiect.* But why haue we ſo many commandements to repent, if it bee not in our power? they ſeem to be very idle.

*Anſw.* 1. *Deus jubet quæ non poſſumus, vt noverimus quid ab eo petere debeamus*, ſaith *Auguſtine.*

2. Exhortations are inſtruments, in which the Spirit putteth forth his power, and commeth into our hearts.

2. We muſt beware of reſiſting

siſting the Spirit in this worke, or in the meanes whereby hee worketh repentance in vs.

*Queſt.* Tell vs how the Spirit bringeth vs to Repentance.

*Anſw.* 1. *Docendo:* Hee muſt teach outwardly. The teaching of the Spirit is neceſſary to lead vs into the knowledge of our ſelues, and of God. The former he doth by the Law, letting vs ſee our miſery: 1. by ſinne, 2. the puniſhment of ſin. The latter, by the Goſpell; ſhewing vs what God is in his Son, and vnto vs, ready to receiue vs to grace and mercie.

Euery one muſt therefore heare the voice of the Spirit in the Miniſtery, ſeeing the Spirit, not without the Word, but by the Word, as an ordinary inſtrument, worketh Repentance.

Heare

| | | |
|---|---|---|
| Heare the Word | Perſwading and inuiting to Repentance, Promiſing grace and mercy to the penitent, Threatning the impenitent. | *Iſay* 55.7. |

By this meanes the Iewes were pricked and conuerted, *Acts* 2.37. By this *Lydia's* heart was opened, *Acts* 16. and ſuch as refuſe and reſiſt the Word, are neuer drawne to Repentance. *Pro.* 1. Becauſe ye would not heare my voice, I will not heare you.

2. *Ducendo*: by inward mouing and perſwading. The Spirit muſt bee *Doctor*, and *Ductor*. This inward motion is,

1. In changing the minde, to ſee both ſin, and the reward of ſin; what and how great both of them are.

2. In framing the will, and making

making it of euill good ; and bowing it from it ſelfe, to the willing of grace.

3. In kindling the affections with a deſire of good, and hatred of euill.

Now therefore if thou wouldeſt truly repent, thou muſt alſo giue thy ſelfe to bee led by the Spirit; cheriſh his motions, affect his graces: for he muſt not only ſhew vs repentance, but lead vs into it.

3. If the Spirit be the efficient, and author of repentance, then neuer deſpaire of great ſinners: He can preſently make of *Saul* a perſecutor, *Paul* a Preacher: hee can eaſily raiſe a dead man from the graue of ſin, let him be neuer ſo rotten. Here is a worke of power, and a powerfull worker.

Neither be out of heart in the ſenſe of ſtrongeſt corruption, and reſiſtance againſt grace. When thou

thou ſeeſt armies of luſts riſe vp in thee, and whole hoſts of rebels vp in armes againſt the worke of grace; hold on the combate, and this Spirit of power ſhall chaſe them before thee: Goe forth in his ſtrength, and feare not aſſured victory; greater is the ſpirit in thee, than in the world.

## Cap. 3.
### *Of the ſubiect of Repentance.*

2. THe ſubiect of Repentance is the beleeuer; the generall ſubiect of Repentance is a ſinner, for Chriſt came to call ſinners. But becauſe euery ſinner repenteth not; I ſay only the beleeuer turneth.

Where I plainly conclude that queſtion, wherein is more ſcruple, than ſtaid wiſedome; That Faith goeth before Repen-

tance, & not Repentance before Faith. Here are {1. Reaſons, 2. Cautions.}

*Reaſon.* 1. The fountaine muſt bee before the ſtreame, the roote before the fruit, the cauſe before the effect: but Faith, leaning vpon Gods mercy, manifeſted in the promiſe, is the inſtrumentall cauſe of Repentance. *Hoſ.* 6.1. *Come, let vs turne vnto the Lord: for he hath ſmitten, and he will heale.* The hope of Gods healing, that is, of forgiueneſſe of ſins, is the ground of Repentance. *Pſal.* 130.4. *Mercy is with thee, that thou maiſt bee feared.* Which ſhoweth, that no man can lay hold vpon God, to feare, and reuerence him, but hee that is perſwaded of his fauour.

Two cannot walke together vnleſſe they be friends, and man neuer meeteth God in Repentance, while he conceiueth God an enemy; but runneth away from

from him, as a ſtrict Iudge. Slauiſh feare bringeth not a man to God; but loue, which is a fruit of Faith, for Faith worketh by loue: therefore Faith is before Repentance.

2. True Repentance is a ſauing grace, and euery ſauing grace is from Chriſt. *Iohn* 15.4. *No branch can beare fruit of it ſelfe, vnleſſe it abide in the Vine:* Euery penitent muſt therefore receiue Chriſt, before the gift of Repentance; and no receiuing of Chriſt, but by the hand of Faith, *Iohn* 1.12. therfore Faith muſt neceſſarily goe before Repentance.

3. Repentance worketh directly vpon the heart, to ſoften it, to cleanſe and purifie it. Now in Repentance, it is onely the bloud of Chriſt, that can ſoften the hard heart, as onely Goates bloud ſofteneth the hard Adamant: It is onely the bloud of

Christ that can purge the heart and conscience from defilements, *Heb.* 9 14. Now would I know how wee can haue his bloud, before himselfe; or himselfe, before Faith. Nay, therfore the Scripture applyes the work of purging the heart to Faith, *Acts* 15 9. becauſe it is the inſtrument to lay hold on the bloud of Christ for our purging; therefore Faith muſt be before Repentance.

4. Repentance is the moſt acceptable of all good workes. A contrite heart is aboue all Sacrifices; therefore Faith muſt bee before it: for

1. Whatſoeuer is before Faith, is the iſſue only of corrupt nature, and corrupt conſcience, and cannot pleaſe God.

2. Without Faith it is impoſſible to pleaſe God, *Heb* 11 6. for nothing is acceptable, but in and for Christ; and nothing in

and

and for Christ, but by Faith in Christ, apprehending him.

*Obiect.* This sheweth, that Faith must goe with Repentance, but not that Repentance is therefore before it.

*Answ.* The Apostle expresseth the same thing in another phrase, which putteth Faith before it. *Rom.* 14. 10. Whatsoeuer is not ἐκ πίστεως, *ex fide*, is sin: If it flow not from Faith, as the streame from the fountaine, which in order of nature must be before.

31. Before any thing can please God in a man, the man himselfe, the person must please him first. *Gen.* 4. *God accepted Abel and his sacrifice.* The new motion pleaseth God, because it is from a new creature; but first the person must be in Christ, and then a new creature, 2. *Cor.* 5. 17. And first thee must be a beleeuer, before he be in Christ: God re-

ſpecteth not *opus exterum*, but *ſpiritum interum*; He looketh on no worke further than it is the worke of his ſpirit: but the ſpirit is no where, but in the ſons of God, *Gal.*4.6. and no ſons but by Faith in Chriſt, *Gal.*3.26. If therefore Repentance muſt be a worke and fruit of the ſpirit of God, and that ſpirit bee in none but ſons, and none of them ſons but by Faith in Chriſt; therefore muſt Faith goe before Repentance, yea before the Sonſhip it ſelfe.

*Secondly the Cautions.*

1. Both of them are wrought at one moment of time; and in time are neither firſt nor laſt: but in order of nature, Faith, as the cauſe, is firſt, and then Repentance.

2. Faith is before compleat Repentance; for ſome beginnings or preparations to Repentance, goe in time before Faith: namely, legall fits, and terrours

of heart for ſinne; and theſe are ſometimes called by the name of Repentance, as a part by the name of the whole. *Math.* 21. 32. Yee were not moued with Repentance, that ye might beleeue. The ignorance of the meaning of the word *Repentance* in this place, hath occaſioned this idle ſcruple: But the diſtinction of Legall and Euangelicall Repentance will fully ſatisfie it: Legall, which is a ſorrow and terrour excited by the law, and onely initiall, and preparatory, is before faith: But Euangelicall, which is ſauing and compleat, muſt haue faith before it, for the former reaſons.

*Obiect.* But that which moſt troubleth, is the ſetting of Repentance before faith, as *Mark.* 1. 15. Repent & beleeue the Goſpel. *Act.* 20. 21. Teſtifying to Iewes and Greekes, εἰς τὸν θεὸν μετάνοιαν, καὶ πίστιν.

*Anſw.* But they forget that the cauſe is ſet ſometimes after the effect, as 1. *Tim.* 1, 5. Faith is ſet after a pure heart, and yet it is Faith that purifieth the heart: But it is as if he ſhould haue ſaid, If you would get a pure heart, get Faith; ſo in theſe places: Repent, and that ye may doe ſo, ye muſt firſt beleeue; and ſo this tranſpoſition plainely ouerthroweth the conceit they build vpon it.

3. The forme of Repentance is in turning, or returning: for by the ſinne of our nature, and practiſe, wee haue turned our ſelues away from God, & cannot ſee his face, and fauour towards vs. Now Repentance turneth vs backe againe the way that wee are gone from him. And in this returne

1 The whole man muſt turn: for the whole man is turned away, and naturally and wholly euill. *Gen.* 6. The imaginations of his

his heart are euill continually: yea whole euill is in euery man: euen the whole roote of sin, and further than the restraint of speciall or common grace, would produce all bitter and poysonfull fruits.

2 He still turneth: Repentance is a continued act of turning; a Repentance neuer to bee repented of, a turning neuer to turne againe to folly: For,

1 He hath euer something with him to turne from: a flesh still resisting the spirit, many temptations of Sathan, many wicked fashions of the world.

2 He can neuer get neere enough to God in this life, nor euer turne so neare him, as once he was, and therefore hee must proceed on till he doe attaine.

## Cap. 4.

*The tearmes of Repentance:* { 1 *Whence,* 2 *Whither.*

4 THE tearmes from whence, and whither a man must turne, are, first, from all sinne: secondly, vnto God.

1 The Scripture noteth Repentance to be a turning from wickednesse, *Act.* 8. 22. Repent if so be the wickednesse of thy heart may be forgiuen; and from dead workes, *Heb.* 6. 2. It is called a ceasing to doe euill, *Isa.* 1.

The obiect of Repentance, is all sinne; not one, or many, but all sins. The reasons are these:

1 God calleth for repentance of all sinnes. *Coloss.* 3. 8. Put away all these things.

2 He hath shewed his readinesse to forgiue all sins, except that against the holy Ghost, but vpon this condition.

3 We

3 We desire God to forgiue all iniquity, and not leaue one vnforgiuen, and therefore wee must leaue none vnforsaken.

4 One sinne separateth from God, as well as many; one poyson killeth as well as many; one hole sinketh the ship.

5 Christ suffered for all sins, as well as one; he is the lambe of God that taketh away all the sinnes of the world: if hee pay not the vttermost farthing, wee neuer get out of prison.

6 Mortification killeth all sinne, and the vertue of Christs death in vs, setteth vs against all sinne, as well as any sinne: and sanctification reduceth euery faculty to the first image, one as well as another; in which the whole man must be blamelesse, for whatsoeuer is old must bee renewed.

7 A day commeth when euery sinne shall be set in the open light,

light, & if any one be vnrepented of, that shall bee found with vs, and laid vpon vs eternally.

Whence it must follow that euery true penitent,

1 Setteth himselfe against great sinnes, sinnes as red as scarlet, of a deepe dye, which euery one thinketh to repent of.

2 Small sinnes, defects, and omissions, common frailties, secret euils: *Dauids* cutting *Saules* garment; *Iohn Hus* his playing at Chesse for losse of his time, and prouocation vnto anger.

3 Sweet and friendly sins. This streame of repentance is as the floud that drowned *Noahs* neere friends and seruants; so it drowneth our neerest and most friendly sinnes.

And hereby thou hast a good note of sincerity, *Psal.* 119. 3. the vpright in the way doe no iniquity: sincerity hateth all waies of falshood: An hypocrite will

straine

ſtrayne at comming into the common hall vpon the Preparation day, but not at ſhedding the bloud of Chriſt.

2 Euer true Repentance carrieth a tender conſcience, which is as a tender eye, that will water, and finde the trouble of the leaſt moate; as a ſtrait ſhooe cannot indure the leaſt ſtone within it, but will make him ſhrinke.

The ſecond tearme, [to God:] for this we haue ſundry

1 Commandements. *Ioel* 2.12. Turne to the Lord, *Ier.* 3.12. turn to me, O diſobedient Children, *Ier.* 4.1. if thou returne, then returne to me, ſaith the Lord.

2 Examples, *Dauid*; Againſt thee, againſt thee, &c. *Pſ.* 51. The Prodigall will returne to his Father.

3 Reaſons, firſt, becauſe wee haue ſinned againſt him, and turned not onely from him, but againſt him, *Hoſ.* 6.1. Sinne is a turning

turning away from the chiefe good; Repentance is a returning to the chiefe good.

2. He will onely pardon ſinne on this condition: ſinne is a running from God, and into the hatred of God, only Repentance is a returning into fauour, and friendſhip with him.

3 He is our firſt husband, therefore let vs returne vnto him our firſt husband; for at that time it was better than now, *Hoſ.* 2.7. It is the aduancement of our eſtate, and a returning to our firſt innocency.

From hence it followeth,

1. That it is not enough to ceaſe to doe euill, vnleſſe wee learne to doe well. *Eſa.* the firſt. It is not enough to put off the old man, vnleſſe we put on the new man, *Epheſ.* 4. 22.

2. Not onely we muſt turn from the power of Sathan, but to God, not onely returne from our wandring,

dring, but to the Shepheard of our ſoules, 1. *Pet.* 2. 10. True Repentance is not only a ceaſing from vnrighteouſneſſe, but an exerciſe of righteouſneſſe. Hee that doth righteouſneſſe, is righteous: both are required *fugere prohibita, & præcepta facere.*

2 That true repentance carrieth God all along in his eye; and it is the conſecrating of a mans ſelfe wholly to God: ſo the Apoſtle deſcribeth it, 1. *Theſ.* 1 9. A turning from Idols, to ſerue the liuing God.

1 The ſcope and ayme of it is not the ſauing of himſelfe, but the ſeruice of God; it bringeth not onely from the ignorance of God, but to the knowledge of God; not onely from the hatred of God, but to the loue of God; not only from contempt of God, but to the feare of God: not onely from loue of ſinne, but to hatred of ſinne; not onely from

practi[ſe]

practise of sinne, but to the practise of piety: And there is no man but may try his estate by this marke.

2 He will still conceiue that hee hath alwaies to deale with God. If hee sin, he will seeke chiefly to cleare himselfe to God: Hee will accuse himselfe to God, he wil not lye from God, till he haue made vp his peace, and gotten a discharge.

3 His affections will bee after GOD; his soule panteth after God: his soule thirsteth for God, euen the louing God, *Psal.* 42. 1. 2. because he hath tasted of God.

4 His dependance is vpon God for counsell and direction: he will know, and inquire of Gods word, and seruants, what to doe to be saued, *Acts* 2. and *Acts* 16.

CAP.

## Cap. 5.

### *What Repentance is not.*

A Right rule is the meaſure of it ſelfe, and a crooked: and this deſcription ſheweth as well, what Repentance is not, as what it is: 1. Many things are like Repentance, but are not it; and this definition wil find out much counterfeit Repentance, which goeth commonly for currant; and ſeldome is the deceit found, till it be too late.

1 Many miſtake Ciuility, for Repentance ſufficient, but it is not; for firſt, It is not ſauing grace of the ſpirit, but common.

2 No proper fruit of the goſpell, but groweth amongſt heathens.

3 A man may haue it without Chriſt, without Faith; yea, haue it, and goe to hell. Except your righteouſneſſe exceede the righteouſneſſe

righteouſneſſe of the Scribes & Phariſees, ye ſhall not enter, &c.

4 Ciuility is no change, nor turning; it may couer ſinne, it cannot cure it: it wrappeth a clout on the wound, but layeth no plaiſter: it may loppe ſome branches of ſinne, but it ſtriketh not the roote: it layeth a falſe finger on ſome ſin or other.

5 It looketh all at men, mens lawes, mens approbation, mens pleaſing, more than God: and deſireth rather to ſeeme good, than be good; in all which it falleth ſhort of Repentance. A Chriſtian muſt haue that in his Repentance, which no hypocrite hath.

2 Euery ſorrow for ſinne is not Repentance, no, nor euery deepe ſorrow for ſinne. *Cain* had deepe ſorrow in reſpect of puniſhment: *Pharaoh* howled, but it was for the thunders & haile, when it was ouer, ſo was his Repentance.

pentance: *Esau* wept for the losse of the blessing, seeing some inconuenience to himself, more than the sin against God. *Saul* deeply sorrowed, but it was because hee had heard the Lord say, he had cast him off from being King, 1. *Sam.* 15. 24. *Ahab* was much humbled, but it was after he had heard euill denounced (against him) to cut off his posterity: All this is no Repentance.

*Quest.* How may I know my sorrow to be a part of true Repentance?

*Answ.* 1. When it is godly sorrow, or repentance toward God, *Acts* 20. 21. or sorrow according to God; when the sorrow is more for the offence of God, than any shame, punishment, feare, or hell it selfe: for it looketh more on the offence of the great maiesty of God offended, than vpon the desert of

of his offences.

*Reaſon.* For true ſorrow is from loue of God, and the loue of God muſt bee more than of my ſelfe, or my owne ſaluation. Here is the iuſt cauſe of griefe that Chriſt is wounded. *Zach.* 12.10. *They ſhall looke on him whom they haue pierced.* The waters of Repentance iſſue, when the rocke of the heart is ſmitten, not with the rodde of the Law, but the ſtaffe of the Goſpell. *Acts* 2. When they heard this, they were pricked.

2. When it drieth vnto God. *Ier* 4.1. *If thou wilt return, returne vnto mee.* If thy ſorrow for ſinne drieth thee from God, it is not godly ſorrow; as if it hinder Faith, Hearing, Reading, Prayer. The Prodigals ſorrow drieth him to his Father. True Repentance is not the hauing of a wound, but the obtaining of a cure. There is not only

only the feeling of a burthen, but the getting it off the backe, which is by obeying the call of Christ, *Come vnto mee, &c.*

3. When it is continuall, and constant: as good neuer washed with these waters, as become filthy after washing. The sorrow of Repentance is not a fit, or qualme of sickneſſe, but a ſound cure: whereas the hypocrite forgeth that he was purged.

Try now thy ſorrow, whether thou haſt taken a Purge, or a Preparatiue. What eaſe haſt thou after thy paine? Whether thou ſuffereſt the ſmarting plaiſter to lye on to the full cure, or like a froward patient, haſt pluckt it off, when it was but new laid.

3. Euery leauing of ſinne is not Repentance, vnleſſe there be a turning, a change, and reformation. For Repentance is ſuch a turning and change, as maketh a man

a man cleane contrary vnto him-ſelfe. Whence it followes, That

1. Abſtinence from ſins outwardly, is not reformation; for a man ſometimes abſtaineth from ſinne, becauſe hee cannot commit it: and now his ſin turneth from him, not hee from it. Sometimes feare, or ſhame, or other ſiniſter reſpects, may cauſe a man to forbeare, and yet not be contrary to himſelfe: his heart and minde may be as foule and filthy as before. A pilferer in the Cage cannot ſteale, becauſe hee is reſtrained; but hee hath his pilfering minde ſtill: Here is a change in the condition, but Repentance is a change of the perſon. *Iudas*, no queſtion, thus far left his ſin; He was ſorry, he would doe ſo no more, and perhaps, would faine haue vndone that which he had done againſt Chriſt.

Now wherein art thou be-

yond

yond him? not a whit if thou retaineſt thy diſpoſition to ſin, thy affection, and loue to euill. If thou couldeſt doe it ſafely from mans eye, and ſecurely without the hazzarding of thy ſelfe on the wrath of God, wouldeſt thou doe it againe? All is deceit and the ſpirit of bondage, and worldly ſorrow, a repentance to be repented of. But if thou hateſt ſin, becauſe God hateth it, and reſolueſt not to doe it, for his ſake, as *Ioſeph*, all is well.

2. It will follow, that the lopping and cutting off of ſome ſins, is not Repentance, vnleſſe the roots bee ſtocked and grubbed vp; for this is not a change, but a reſtraining of waſhboughs, that will come againe.

Thou abſtaineſt from ſwearing, but doeſt thou feare an oath? Thou acteſt not ſin, but doeſt thou hate it, and put it away?

3. That

3. That conquering of ſin is not alwaies reformation, & turning from ſin: for one ſin may conquer another; Sathan may be caſt out by Beelzebub. Ambition may conquer couetouſneſſe, hypocriſie may ouer-maſter many ſins, but this is far from Repentance: For by the feare of the Lord a good man departeth from euill. I ſet the Lord euer in my ſight, that I ſhould not ſin againſt him. When grace and Gods feare thus conquereth ſin, it is a good ſigne.

4. Euery change and reformation is not Repentance, vnleſſe the whole man be changed. The whole man muſt turn, both inward and outward, in both, all faculties and parts: But with this caution, that this change in euery part, is but in part, and imperfect, as the Ayre in the dawning, is light in euery part, but in part; and as luke-warme water,

ter, heat is in euery part, with cold.

*Reason* 1. The Scripture calleth for a through change and ſanctification in the ſoule, body, and ſpirit, 1 *Theſ.* 5. 23. The whole man muſt turne from the power of Sathan vnto God. The whole man muſt be made of an old, a new man, *Epheſ.* 4. 23.

2. Elſe the remedy will bee ſhort of the diſeaſe; for the whole man is turned from God by ſinne, and Repentance muſt turne backe the whole man.

Deceiue not your ſelues in this great and weighty point; ſome finde a change in their minde, and haue ſome illumination, and reſt in that as Repentance. But howeuer it is true, that the firſt thing in Repentance, is the change of the mind from darkneſſe to light, yet Repentance is not the turning of the vnderſtanding vnto truth,

vnleſſe the will alſo be turned to God.

It is no repentance for a Papiſt to bee neuer ſo deuout, humble, charitable, penitent, if hee turne not his minde to the truth.

It is no repentance in a Proteſtant to imbrace the truth in iudgement, and profeſſion, and liue vnreformed, and vnanſwerable vnto it; for his will muſt be changed, as well as his mind.

5. Euery change of the whole man is not Repentance, vnleſſe it be from whole ſin; for Repentance turneth from all ſin, and continueth not any.

*Obiect.* No Repentance can get away all ſin in this life.

*Anſw.* Not that it bee not, but that it rage not. The Iebuſite will dwell within our borders, but ſee he be ſubdued and commanded.

1. That Repentance is not true,

true, which is not generall.

2. To look backe vpon any ſin, is to turne the backe vpon God; and to turne from one ſin to another, is not Repentance. *Herods* reformation was farre from Repentance; for howſoeuer hee did many things, hee would not part with his *Herodias*. Keep no boſome ſin.

6. Turning from all ſin is not Repentance, vnleſſe thou turneſt to God. Ceaſing from euill is not Repentance, vnleſſe thou learne to doe good; nor caſting off the old man, vnleſſe thou put on the new. *Deut. 5. 29*

Now to turne to God, is to get a ſincere purpoſe, deſire, and endeauour to walke according to all Gods commandements.

Try thy Repentance: Hath thy ſorrow bin deep and godly? Haſt thou got beyond ciuilitie? Imbraceſt thou the grace thou didſt trample before, as a Swine;

vnder feet? Hast thou changed thy soule, thy whole man, from whole sin to God?

## Cap. 6.

### *Rules concerning persons that must repent.*

NOw in prosecuting the practice of Repentance, I will confine my selfe within these bounds.

1. Propound the rules and directions to guide vs in the duetie.

2. The lets or chiefe impediments which hinder Repentance.

3. The meanes and helpes for the happy performance of it.

4. The signes and marks of a man truely repenting.

5. The motiues or inducements to prouoke vs to Repentance.

1. The

1. The rules or directions to guide vs in this duety, concerne 1. The persons that must repent; 2. the sinnes to bee repented of; 3. the manner; 4. the time.

The generall rule concerning the persons, is, That all, and euerie man must repent. The word in the Text is indefinite, *Except yee repent*; that is, all of you. *Acts* 17. 30. But now admonisheth euery man, euery where to repent. The doctrine of Repentance is preached to all.

1. All haue sinned, and turned away from God; all are depriued of the glory of God: *there is none that doth good, no not one.* 1. Ioh. 1. 8. *If any man say hee hath not sinne, he deceiueth himselfe, and the truth is not in him.* Iam. 3. 2 In many things we sin all: therefore all haue need to repent. *Reas.* 1.

*All men are vnder sin, Rom.* 3. 9. that is, all men in respect of naturall

turall corruption, and actuall pollution, are equally vnder the guilt and punishment of sin, the sentence of the Law, the curse of God. A matter of such danger, as a man had better bee vnder the weight of all the mountaines in the world, than vnder the weight of sinne vpon his soule: therefore euery man must repent.

2. Euery man will say, hee would haue his sins remitted; therefore euery man must repent: for Repentance and Remission of sins goe hand in hand. *Marke* 1. 9. *Iohn* preached the baptisme of Repentance for Remission of sins; and the state of impenitency, is a state of perdition: Except ye repent, ye shall perish, for you are yet in your sins.

3. Euery one will say, hee would bee saued, and come to heauen at last, but without Repentance

pentance, can be no saluation; neither is there place in heauen, for an impenitent person; flesh and bloud shall not inherit the Kingdome of God: Without shall be dogs, and swine not washed from their filthinesse.

Consider the commandement. *Ier.* 4. 14. Wash thy heart from filthinesse, that thou maiest be saued.

2. The threatning; If Christ wash thee not, then thou hast no part in him.

3 The appropriated onely to those that haue part in the first resurrection, the second death shall haue no power ouer them.

4 The folly of a man that aymeth at a high & excellent end, and neuer thinketh of the way and meanes to attayne that end: so it is to thinke of heauen, and not of Repentance, the way and means to it. Hence will follow,

1 If all men, then naturall

and vnregenerate men, be they neuer so ciuill, must hasten their Repentance. For,

1 They are as clouds without water, trees dead, without fruit, condemned persons without a pardon; the law hath read an after sentence of death vpon them: And a madnesse were it for a Fellon to looke to bee quit by that law that condemneth him. that state is nothing but death: onely Faith and Repentance of the Gospell, maketh thee capable of mercy and pardon.

2 Why is Repentance Preached to naturall men, but that of old men, they should become new? of Wolues, they should become Sheepe of Christs fold? of Ethiopians and strangers, they shoud become of the household and family of God? Such were they to whom *Peter* Preached, *Act.* 2. when so many thousands were

were conuerted: and in all ages we haue commission to instruct the contrary minded with meekenesse, waiting when God will giue them Repentance, 2. *Tim.* 2. 15.

3 Ciuill men haue most need be called to Repentance, because they thinke of all other, they least need repentance, and seem to themselues not to be so farre from the Kingdome of God, as indeed they be: For hauing no sense of their misery, they rest in pure naturals, ciuill honesty, externall vertues, as in a good estate. And indeed, this conceit of their goodnesse, leaueth them in a damnable condition; that, what our Lord saith of a rich man, I may say of a ciuill man; it is hard for him to come to heauen, and often extreame flagitious sinners are sooner cõuerted. Publicans and Harlots that cannot haue that conceit of them-

ſelues, goe often into heauen before them.

Let all ſuch well conſider, what is all ciuill, vpright honeſt carriage before God, without Faith and Repentance.

Surely nothing but a ſhining ſinne, and beautifull abhomination: And therefore the Apoſtle *Paul*, though before his conuerſion hee was beyond all ciuill men in reſpect of gifts, vertues, and righteouſneſſe of the Law, yet he muſt vndoe all this, and caſt out all as dung in compariſon of grace, and begin all againe.

What better was the Phariſee for thanking God he was not as other; vniuſt, extortioner, nor as the deſpiſed Publican, when hee could not thanke God, that hee was a Penitent, or beleeuer? What better art thou to ſay, I thanke God I come to Church, heare the Word, receiue the Sacraments, pay men their due, giue

giue almes to the poore? when with a forme of Ciuility or Religion, thou onely coueresst thy corruption from thine owne eyes, as a man in the darke; but art an enemy to the power of godlinesse, to the powerfull Preaching of the Word, to godly Preachers; a resister of Faith, Repentance, Mortification, and holinesse in thy selfe, and others, without which thou shalt neuer see God: Thanke God as much as thou wilt, thou shalt neuer get thanke from God for all this.

2. If all men, then godly and regenerate men, who haue already repented, they must hold on their repentance: For,

1. Euen the best men after grace receiued, haue sinne dwelling in them. *Rom.* 7. 14. The law is spirituall, but I am carnall, sold vnder sinne. *Paul* was then long conuerted, & euen then did that he hated, and hated what he did,

did, verse 15. And no man in earth so iust that sinneth not, *Eccl.* 7:22. witnesse *Noah*, *Lot*, *Abraham*, *Dauid*, *Peter*, the Virgin *Mary*: sheepe they are, outstraying, *Psal.* 119.10.

2 God will haue the best men trayned in Repentance by the daily sight of their sinnes, in many burdens, temptations, corruptions, sicknesses, casualties, and death itselfe: for euen they by many afflictions, must enter into heauen: All fruits of sinne, must be goades to Repentance.

3 The best must daily repent, because euen the best duties performed by the strength of grace, are in themselues sinfull and defectiue: the righteousnesse of the Christian is as a filthy clout. How much cause haue they daily to bewaile their sinnes, that must repent for their best duties?

4 Our Lord hath taught his Disciples, and the most regene-

rate,

rate, to pray daily for forgiuenes of ſinne, which is an act of Repentance. Neuer can a man bee free from Repentance, till he be free from ſinne; which becauſe the beſt can neuer be in this life, he muſt neuer lay aſide his Repentance. When thou haſt attained a perfect image of God, then farewell Repentance; but that image which was loſt in a moment, cannot be repayred throughout the whole life, for the repayring of which, they muſt ſtill retaine and renue Repentance.

3 If all men, then young men muſt repent. *Eccleſ.* 12. 1. Remember thy Creator in the daies of thy youth: For,

1 How is it for vs to take the corruption of nature in hand betimes? for ſinne faſteneth by continuance; a ſore the longer vncured, the more incurable it is: ſo in this corruption which

is

is *morbus naturæ*, and habits grow into another nature, which will not be repelled easily.

2 The Grace of Repentance, is a gift of God, not in our owne power, and must be taken while it is offered; If God offer it now to thee a young man, or maid, refuse not this gracious offer, but euen this day heare his voice; and as young *Samuel*, say, Speake Lord, thy seruant heareth.

3 What a commendation and aduantage is it for youth to bee early graced, and truely conuerted, euen in the morning of their life? Many sinnes are preuented in such a one, whereby also much sorrow and accusation is cut off, which doth often perplexe good men: as *Dauid* prayeth often against the sinnes of his youth. Besides, such a one hath many opportunities of well doing, and aboundeth in good duties, to their abundant comfort, both here,

here, and in their reckoning.

4 Young persons may dye, they haue no lease of their liues; youth is as fickle as age, time and tide stayeth not: perhaps the Gospell will not stay with thee, perhaps thou art not to stay in the world: Know thy day, and time of visitation.

4 If all men, then old men must hasten their Repentance, while yet their glasse runneth.

1 If young men must not deferre their Repentance, because they may dye; old men must much more, because they must dye.

2 Thou art an old man, whose time in the likely course of nature, cannot be long; hast thou deferred thy repentance till the 11. or 12. houre, and yet is it too soone to repent? Was not *Iesabel* in state fearefull enough before God by her fornication and filthinesse, but that God gaue her space

ſpace to repent, and ſhe repented not? This is the very height of ſinne, and heapeth vp a terrible damnation. Is it not damnation enough to be a ſinner before God, but an old ſinner, an old drunkard, ſwearer, fornicator, lyer, couſner, an old foxe, and an old barking dogge againſt all goodneſſe?

3 Conſider how the lees and dregs of profaneneſſe be moſt ſowre and ſtinking in old men: what a filthy ſent leaueth an old ſinner, when he is gone? he was an old graceleſſe man, enemy of God to death; only his ſinne was ſtrong, and youthfull in him to the laſt.

5 If all, then women muſt repent too, if they will not periſh.

1 Gods Schoole is as well open for women, as for men; and the Scriptures and the Miniſtery belong as well to women

as

as to men, and these are commanded to learne the doctrine of Faith and Repentance, as men, and to professe the feare of God, 1 *Tim.* 2. 15.

2 Women were made to the image of GOD as well as men. *Gen.* 1. 27. and were first in transgression, and need Repentance as well as men.

3 Women are heyres of the same grace of life, and promises, and are to be saued by the same way and meanes as men. They shall be saued if they continue in Faith, Loue, Holinesse, and Modesty. 1. *Tim.* 1, 10. In Christ, neither male nor female, &c.

4 The examples of many gracious women are propounded in Scripture, for imitation of all women: The vertuous woman hath the law of grace set in her lips. Many godly women followed Christ to heare his Sermons; The poore woman that washed Christ

Christ his feete with teares, and wiped them with her hayres: a notable eye-marke to all women of Repentance. *Mary* was commended by Christ, for chusing the better part; and the blessed Virgin *Mary*, for laying the word in her heart.

5 The Lord loueth Godlines, Religion, Repentance, being his owne grace, as well in women, as in men; and the times of sickenesse and death come on women as on men, and then nothing but true grace can bestead them.

## Cap. 7.

*Rules concerning sinnes to be repented of.*

2 THe second rule for directing our Repentance, concerneth sinnes to bee repented of.

The

The generall rule is vnqueſtionable, That all ſins muſt bee repented of: becauſe

1. Becauſe the Law of God condemneth all ſins, and the Goſpell pardoneth all, and Faith and Repentance onely obtaine that pardon. We haue not learned, that any ſin is veniall in it ſelfe; but none not veniall by Repentance.

2. One ſinne vnrepented of, condemneth the ſinner as certainly as a thouſand; as one ſtab at the heart killeth him as dead as a thouſand.

3. Although the leaſt ſinne committed be damnable, that is, deſerueth damnation; yet not the commiſsion of the greateſt ſins bringeth damnation, but the continuance in them. The onely damning ſin is Impenitencie, in reſpect of the act, though not in reſpect of the deſert.

4. The Scripture, *Eccleſ.* 11. 9. would

would haue vs know this, That God will bring euery thing into Iudgement, and, Chapt. 12. Verſ. 14. God will bring euery worke vnto Iudgement, with euery ſecret thing done in the fleſh, whether it bee good or euill: therefore euery ſin muſt bee repented of. For looke what ſin thou iudgeſt not in thy ſelf, thou leaueſt to God to iudge. If anie ſin lye ſhut vp in the booke of thy conſcience, vnblotted by Repentance, the day commeth, in which that booke ſhall bee opened, and it ſhall bee found. Hence the Apoſtle, *Acts* 17. 31. inciteth the Athenians to repent, becauſe God had appointed a day to iudge the world.

From this generall, followeth theſe concluſions.

1. We muſt then repent of ſins both knowne and vnknowne. For knowne ſins euery one will aſſent; if they be priuate, they muſt

must be priuately repented of, if open, they call for declaration of Repentance openly. Knowne sins are not pardoned, but vpon speciall Repentance.

But besides these, are a number of secret, vnknowne, and hidden sins, euen in the regenerate themselues. *Psa.* 19. For who knoweth how oft he offendeth? Let the best search his heart with lights, and do it most diligently, and vnpartially, yet it is vngageable. He can neuer get to the bottome to finde out all his sins: Numbers are committed, which hee knoweth not to bee sins. Numbers are committed, which in processe of time are forgotten: A number of sins lye close to our best dueties, and we discerne them not. Now if they be sins, they must be repented of.

*Quest.* How can vnknowne sins be repented of?

*Answ.* As knowne sins must be

be repented with particular Repentance, so vnknowne by a generall Repentance, which God in mercy accepteth for these, or else no flesh could be saued.

The Patriarchs most of them liued in Poligamie, which was euer a sin: nor could they be saued, without repentance of this sin; and yet wee reade not that anie of them specially repented of it, because of the corruption of the times, they knew it not to be sin, onely God in mercy accepted a generall Repentance for the same. Yet they repented specially of knowne sins; as *Dauid* of his murder and adulterie: yet we read not that he specially repented of this.

By this wee see, that had wee not knowne sins, we haue an infinite number of vnknown euils, whereof wee stand guiltie, and whereof we must repent daily, and pray with *Dauid*, Lord, forgiue

giue mee my ſecret and vnknowne ſins.

If all ſins, then wee muſt repent not only of great, but the ſmalleſt ſins: for *Concluſ.*

1. No ſin is ſo little as not to neede repentance; for, the leaſt ſin is an infinite offence againſt an infinite God, an infinite Law, meriting an infinite damnation.

2. The ſmalleſt of ſins, negligences, omiſſions, ouer-ſights, haſtineſſe of ſpeech, paſſion, muſt be repented of, and reſiſted, elſe they grow more common, and more ſtrong, or at leaſt, as little theeues, they open the doores and windowes to greater, and ſtronger; Hee can neuer ouercome the greater, that doth not ſmaller.

3. Here is more aſſurance and triall of ſound grace, than in that repentance of great ſinnes; for

1. True grace leſſeneth no ſin, but aggrauateth it.

2. Generall, common, and reſtraining grace, may ſhunne and grieue for great and open ſins; as the Heathens themſelues. But it muſt bee ſound grace that groweth to the hatred of ſmalleſt, and moſt ſecret euils.

3. Sound grace deſires to cleare the booke of God, and wipe out the ſcore, as well pence and farthings, as pounds and talents.

4. The nature of ſin ſtandeth not in the materiall part, which often is in a little thing; but in the forme or anomy, which is the tranſgreſsion of the Law: and this may bee in an apple, as well as a talent of gold. Yea the moſt poyſonfull ſin of all was in an apple; a ſmall thing, to ſhow the ſinne in ſmalleſt things not to be ſmall.

If

If all ſins muſt be repented of, then ſins of knowledge and preſumption: which are of two ſorts. *Conclus.* 3

1. When wee attempt any thing aboue our owne ſtrength, not ſenſible of our owne weakneſſe; which is, for the moſt part, puniſhed with fearefull falls, as *Peters*. Neuer any Diſciple fell ſo dangerouſly as he: for neuer any of them was ſo preſumptuous as he.

2. When wee dare attempt anie thing againſt the truth and iuſtice of God; knowing his will, but runne againſt it. Sometimes

1. Dreaming that God is made all of mercy; not ſo iuſt as the Law ſaith.

2. Becauſe hee holdeth his peace, wee thinke him like our ſelues, and conceiue he will neuer puniſh.

3. Sometimes ſuppoſing wee

can repent when we will.

4. That howeuer hee deale with others, yet hee will not grow into ſuch diſpleaſure with vs: Hence wee grow ſecure in ſinne.

Theſe ſins muſt bee repented of, becauſe they mightily preuaile, *Pſal.* 19.

1. Sins againſt conſcience waſte the conſcience, make great gaſhes, deſtroy graces, grieue the ſpirit, ſetteth a mans owne beſt friend againſt him, that is, his owne conſcience, which becommeth a ſeruant, a iudge, a witneſſe, & executioner.

2. A marke of a wicked man, is to make league with hell, and death, and goe on in ſinne; and though the ſword paſſe through the land, to cry Peace, Peace.

3. Great is the difference betweene the ſins of godly and wicked: One ſinneth of weakneſſe, the other of wickedneſſe; one

one is drawne to sin violently, the other runneth willingly: the one sinneth against his purpose, the other purposeth sin; the one slippeth into sin, the other lyeth downe, and walloweth in it: the one slumbers, the other is in a dead sleep.

4. We must hasten out of presumptuous sins, because the sin against the holy Ghost is of this kind of sins; though not euery sin of presumption, and against knowledge, and conscience, but such a presumption as renounceth the whole Gospell, and that of set purpose and malice against the maiesty of God, and of Christ, *Heb.* 10. 29.

If all sins, then sins of aggrauating, or scandalous circumstances: as *Conclus.* 4

1. Old and customable sins, which are growne strong and habituall, and neede a long and earnest Repentance to cut and

breake them off; and here especially our oldest and strongest sin of all, the mother and nurse of all the rest, our originall corruption, had need bee bewailed, being as a great wheele in a clocke, that setteth all wheeles a mouing, while it seemeth to mone lowest.

Yet not one of a hundreth taketh this of all other in hand, as not seeing the danger of it. But neuer did any truely repent, that began not here, and first conquered this matter, esteeming it the most foule, and hatefull of all, as *Dauid*, *Psal* 51. and *Paul* cryeth out of it, as most secret, deceitfull, powerfull euill, *Rom.* 7.

2. Sweete, pleasing, and profitable sinne; the more pleasure thou hast taken in sin, the more shall thy sorrow bee sooner or later, and shalt know one day (but the sooner, the better) that thy sweetest sinne is a poison, or ratsbane.

ratſ-bane, ſweet in going down: but forgot the danger, and pleaſe thy palate a while, it ſhall work in thy bowels, and bring death ſure enough. If ſin bee not as a dagger at the heart before, it ſhall after the commiſſion. The profit of ſinne, is like *Achans* wedge, it coſt his life. Vnhappy is that profit of the world, gotten by the loſſe of the ſoule.

3. Sins of the godly after converſion, are greater than common mens.

1. They are committed againſt more grace, more means, more knowledge.

2. It is more noted, being in a greater light. *David* cauſed the enemies to blaſpheme, and the godly bee aſhamed becauſe of ſin.

3. There is great profeſſion of loue to God, and this cannot but worke great ſorrow for offending him. *Luke* 7. The wo-

man that had much forgiuen her, loued much; and so in *Peter*, he sorrowed bitterly, as his loue was great.

4. The Lord taketh sinne more hainously at their hands, than any others; as a father, abuse and dishonour from his son. Christ complaineth it was thou my friend and familiar, καὶ σὺ τέκνον.

4. Sins against means, against warning, admonition, vowes, promises, correction, much prouoke the Lord to wrath. So Christ aggrauateth *Iudas* his sin, he hath the greater sin. *Iohn* 15. he not only knew my doctrine, saw my miracles, but was warned. *Peter* after warning on Christs part, and protestations on his owne, so fowly denying: Oh how the sin pricketh him, and giueth him no rest till hee had met the Lord by Repentance!

Most

Moſt ſins of men in theſe daies of light, are not for want of knowledge, but againſt knowledge, admonition, and conſcience; the ſins of men are taught, among whom the Goſpell is ſtill preached, and men follow with daily inſtructions. All of them are againſt the vow and promiſe of Baptiſme, many of them againſt ſpeciall motions of ſpirit, againſt ſpeciall promiſes, and vowes to God, either in time of affliction, or terrour of conſcience, or bodily ſickneſſe, or comming to ſaluation, when men haue reſolued and promiſed a change of life: All theſe are fearefull ſins, and haue a loud voice, to call either thee to repent, or God to reuenge.

5 Sinnes of open profaneneſſe. As,

1 Againſt holy times; ſwearing, whoring, drinking, gaming on the Sabbaoth day: a time

holy, wherein ordinary lawfull actions are prohibited; as Iourneyes, Markets, bying, selling, and euery piece of ordinary calling.

2 Against holy places; prophane thoughts, speeches, actions in the Church and house of God. The holier the place, the fouler the sinne.

3 Against holy exercises, disgracing, reprocking, & scorning the exercises of Religion, Preaching, Hearing, Prayer, Singing in the family, and other godly duties.

4 Against godly persons, and such as excell in vertue; reuiling godly men vnder titles of Puritans, Hypocrites, factious, and troublers of the state. Little know men the height of prophanenesse they are growne to in these sins, nor what, nor whom they blaspheme, nor what a fierce plague of GOD hangeth

ouer

ouer them, which nothing but timely Repentance can turne away. Let such therefore try their Repentance, if the wickednesse and prophanenesse of their hearts may be forgiuen them.

## Cap. 8.

### *Concerning the manner of entrance into Repentance.*

THe third rule for the direction of our Repentance, concerneth the manner of it, and this both of { 1 Entrance, 2 Proceeding.

1. For the right entrance into this duty, wee must know that there can be no true Repentance, without due preparation. *Amos* 4. 12. Prepare to meet thy God, O Israel. And in all diuine duties, the rule is, *Eccles.* 5. 6. Be not hasty with thy feet, nor rash in

thy mouth, but consider how thou must doe a good thing wel.

In this preparation, remember,

Thy selfe, and thy owne estate: For a man must returne into himselfe, before he can returne to God. The prodigall Sonne, as he departed from his father, so he departed from himselfe; and therefore before hee returned to his Father, he is said to be *in se reuersus*, he returned into himselfe. *Esa.* 46. 8. Returne into your mindes, O transgressors: implying, that sinners are as madde men, out of their right mindes, & must come into themselues againe, before they be well.

Now, in considering thy selfe, first, remember from what an happy estate thou art fallen. *Reuel.* 2. 5. Remember whence thou art fallen, and repent: So the Prodigall remembred from what

what an happy condition in his fathers house, he was fallen.

2 Remember thy waies, and workes: see, and say how foolishly thou hast done: so *Dauid*, I considered my wayes, and turned my feete, *Psal.* 119.59. proclaime thine owne folly, as *Dauid*, I haue done very foolishly: *Ex lege agnitio peccati*, weigh thy sins in the Ballance, not of crooked iudgement, reason, or affections, but of the law of GOD, which maketh them exceed all the mountaines of the world in weight; for now must they needs presse thee downe to hell, powring on thy head all the curses written in that Booke.

See them in the glasse of the Gospell, committed against the bloud of the couenant, thou hauing done what thou canst to make that of none effect. See in them thy vile and abiect condition, that durst commit such sins against

against God, to abhorre thy selfe with *Iob* in dust and ashes.

3 Consider thy forlorne and cursed condition, till thou dost repent: thou art without GOD; he that sinneth, hath neither seene God, nor knoweth him, *Iohn* 3. 6.

Thou lyest in a state wherein thou art not capable of Gods mercy, for God will not be mercifull to that man, *Deut.* 29. 20. Nay, he cannot, vnlesse he can be vniust in bestowing grace vpon the contemners of grace. Say not God is mercifull, for his bounty would lead thee to Repentance; but the heart that cannot repent, treasureth vp wrath against the day, *Rom.* 2. Yea, thou lyest in a state, in which the Angell of the Lords wrath is ready to meet thee, as *Balaam*, with death at euery corner, *Reuel.* 16. 2. The Angell that powred out the Vials of Gods wrath on the earth:

the

the reason is giuen, because they repented not of their works: and except ye repent, ye must perish euerlastingly.

2 In this Preparation, remember with whom thou hast to deale: Repentance is a drawing neere vnto God, *Iam.* 4. Men draw neere vnto GOD many waies; by outward profession, by inward faith & apprehension, by prayer and inuocation, but especially by Repentance and Conuersion: therefore saith *Iames*; Draw neere to God, cleanse your hands, ye sinners, and wash your hearts ye wauering minded: for sin estrangeth, separateth, withdraweth from God; but Repentance is a returning to him, and striking a new league.

In this approach to God, it will notably set forward Repentance. If

1 Thou set him before thee,

2 God clothed with Maiesty and

honour:

honour: with iuſtice, and wrath againſt ſin: this ſtriketh the ſoule with an awfull feare, and dread of God, to make it ſtoope before him.

See we how the idolatrous perſon will caſt himſelfe on his face before his idoll: he will goe barefoot, creepe along as a worme from one end of the Church to another, to get a kiſſe of it: and ſhall we approach the true God with ſo little reuerence, when they ſhew ſo much to Idols? It is the feare of God that diminiſheth the power of ſinne.

2. If thou ſet him before thee in the riches of his mercy, in prouiding ſo excellent a remedy againſt ſinne, as is the precious bloud of his deare Sonne, when nothing in the world elſe would ſerue, 1. *Pet.* 1. 18.

3. And now to ſet thy face towards God, as *Daniel* did, *Dã.* 9. 2.

1. Im-

1 Implying a drawing of the minde from all other distractions & occasions, as now hauing onely to doe with God, who in this duty requireth the whole heart, and the powring out of the soule before him.

2 To testifie that we are turned quite out of our selues, in whom is no helpe, and depend onely vpon him for all supplies and mercy.

3 In this preparation, consider the necessity, benefit, and vse of Repentance.

1 That nothing else can free vs from the snare of the death in which we are captiues, 2. *Tim.* 2. 9

2 Nothing else reconcileth vs vnto God, and restoreth vs to his fauour.

3 Nothing else correcteth the corruption of nature, and returneth into innocency.

4 Nothing else reneweth our life and course, and maketh vs capable

capable of holineſſe, or happineſſe.

All this preparation is requiſite, not onely becauſe of
1 Gods command, but raſh and temerarious vndertaking of religious duties, is a taking of Gods name in vaine, and fruitleſſe.

2 If *Daniel* be not fit till hee be prepared, much leſſe we who haue ſo many diſtractions, ſo much earth, ſo dull ſpirits.

3 There is no comfort in doing the duty, but in the well and acceptable doing of it; and neuer is it well performed, but when we are well prepared.

## CAP. 9.

### *Concerning the wise proceeding in Repentance.*

THe wiſe proceeding in Repentance, ſtandeth in

in theſe things.

1 To begin the worke within, with cleanſing the heart. *Ezek.* 18. 31. Caſt away your tranſgreſſions, and make you a new heart, & a new ſpirit. For,

1 The heart is the fountaine of actions; as that is, ſo are they: Out of the abundance of the heart, the mouth ſpeaketh, the hand acteth: If the heart bee a fuſty veſſell, the Lord will powre none of his gracious liquor into it: As that is, ſo is the whole man; If the roote be naught, ſo are the branches, ſo are the fruits.

2 This is the moſt compendious way: Waſh the inſide firſt, ſaith Chriſt, & all ſhall be cleane. A vaine and loſt labour it is to offer to ſtoppe the current of a ſtreame, if you goe not to the fountaine: a vaine thing in a Gardener to cut off the toppes of weedes, and leaue the root, which

which fasteneth it selfe so much the deeper: And therefore the Prophet *Dauid* praying for the grace of Repentance, *Psal.* 51. Wash me, purge me; hee telleth the Lord where he would haue him begin, Create in me a new heart, and renew a right spirit.

2 Comming outwardly, begin with those master sins that are most rooted, and haue most foyled vs: for as in an army, if the Generals and Captaines bee cut off, the common souldiers are easily routed: so if our chiefest sins, which haue been Commanders, and borne most sway and rule in vs, be mortified and killed, the lesser sins will bee more easily subdued and chased. 1. *Sam.* 17. 51. When the Philistims saw their Champion *Goliah* was dead, they fled. Blast and plucke vp the roote, the branches and succours withers of themselues: Cut off the right hand

hand, right eye. *Herod* had bin in a faire way of Repentance, if he could haue begun with *Herodias.*

2. It is obſeruable in the Scripture of moſt true penitents, that they begun with the ſtrongeſt ſins. *Dauid* beginneth with his *Bathſabeh*, and teſtifieth a notable Repentance, *Pſal.* 51. *Saul* once maſtering his fury and rage in perſecuting, hee ſhall quickly become a zealous Preacher. If we could ſee ſome men lay aſide their malice and hatred of good men (which is a ſtrong ſnare of the deuill) wee would hope to ſee them forward and louing, and ioyne themſelues with ſuch as walke in the waies of God.

*Zacheus* once maſtering his pilling, and polling, and couetous catching after the world, becometh a notable example of a true penitent. So could we ſee a worldling,

worldling, an vsurer, an oppressour, once giue vp his couetousnesse, wee should expect any good thing from them. Wee should hope to see them diligent in Gods house, which now, in the weeke day, they thinke a losse of time. Wee should see them restoring as fast as they fetched in; we should see them as liberall to Gods worship, and good vses, as they haue beene basely gripie. Wee should see them as mercifull, and charitable, as they haue beene cruell, and vnmercifull. We should see with Couetousnesse, the roote of all euill, all the boughes and branches fall.

Till this bee done, neuer say thou hast repented of any sin: for he neuer repented of any sin, whose master-sin is alone, is spared, and vnrepented.

3. In wise proceeding, when thou hast begun with any sin, go through

through ſtitch with it; not only to the ſhaking of the root, but to the vnrooting, and caſting it out of the ground: for

1. In all true Repentance, there is a clearing of ones ſelfe, 1. *Cor.* 7. 11. in our rotten frame and building, it will not leaue a ſtone vpon a ſtone.

2. To finde mercy there muſt bee confeſsing and forſaking, *Pro* 28.

3. The profeſsion of euerie true penitent muſt bee that of *Paul*, I was a blaſphemer, I was an oppreſſour, but now God hath ſhewed mercy. I am no ſuch man now.

Now all this will not be done, but by earneſt endeauour: ſlighting and ſlubbring of this buſineſſe, leaueth men in the ſuddes they were in before: as

Some dally with their ſins, and ſemble a repentance, as men that doyne, doe a fight. Perhaps they will

will this time of yeare come to confession, and seeme very penitent; and hauing confessed, thinke themselues eased: but it is as a drunkard, by vomiting, that hee may drinke more: so these to go fresh to drinke in sin againe.

Some will sweare and curse, and say, God forgiue mee, you make mee sweare; and sweare as fast by and by again. But these roots of sin remaine.

Some pressed by Gods hand, force a Repentance, and make many confessions and promises; but after returne, are as fresh to sin, as a dogge to vomit, or the horse to the smell of his dung. Here is no parting with sinne: Well may hee say, I was a swearer, drunkard, a tippler, an hater of God, and so am I still for all my dissembling Repentance. I was neuer other, nor like to be.

4. In this wise proceeding,

reft

reſt not in the rooting out of ſin, till thou ſeeſt the rooting, and growth of the contrary grace: for in all true Repentance, is a change in the iudgement from errour to truth, in the will from euill to good, in the whole man from darkneſſe to light. Thou canſt ſhow no Repentance, if thou canſt not ſhow this change.

True Repentance maketh a man cleane contrary vnto himſelfe, and changeth him into a cleane other man. His whole nature is changed from a corrupt and carnall, into a ſpirituall nature. In nature an Æthiopian cannot change his colour, but grace changeth nature: of a bramble, he becometh a vine, of a thorne, a fig tree, of a wilde, a naturall oliue, of a lyon, a lambe, of a dogge vnder boord, a ſon ſitting at table, of a *Saul*, a *Paul*. He is changed in all his

parts

parts and members; they were, as swords and speares, weapons of vnrighteousnesse and fiercenesse against God, and good men, now are turned into sythes and mattocks, weapons of grace, and instruments of common good in time of peace.

His whole course is changed; of a louer of sin, hee is become a loather of sin, and louer of grace: of a receiuer and deceiuer, it maketh *Zacheus* a restorer, and charitable destributer. Of one thirsting after the bloud of Saints, it maketh *Saul* thirst now after their saluation. Of a waster of the Lords talent, it maketh him increase it.

Let not thy soule deceiue thee in thy Repentance, except it haue brought thee thus farre to expresse the contrary grace. *Solomon* could not satisfie himselfe with his Repentance of those fowle sins of lust, till hee had

had written his booke of Repentance: nor *Augustine*, till hee had written his book of Retractations: nor *Cranmer*, till he had burned his vnworthy right hand.

Trust not thy Repentance for wantonnesse and vncleannesse, vnlesse as the woman, *Luke* 7. who had abused her eyes, her haire and lippes to folly, shee gaue her lippes to kisse his feete, her eyes to wash them, and her haire to dry them. Thou must expresse Humility, Modesty, and Repentance, in members most abused. *Dauid* polluting his bed, washeth it with teares.

Trust not thy Repentance for couetousnesse, vsury, briberie, without restitution, as *Zacheus*, without expression of charitie, mercifulnesse to the poore, and without free, and liberall dispensing to pious and godly vses.

Hath thine houſe been a profane houſe, a gaming houſe, an houſe of ſwearing, riot, and diſorder? thou haſt not repented, though theſe things bee left, if thou haſt not reformed it vnto a houſe of prayer. Haſt thou bin an enemie, or no friend to Gods ſeruants, and ſeruice? thou haſt not repented in putting off thy malice, vnleſſe thou haſt put on louing affections, and expreſſeſt loue aboue the former hatred.

Haſt thou ſinned in diſgracing and reuiling the ſeruants of God, and profeſſors of the Goſpell, caſting on them the common termes of hypocrites, puritans? thou haſt neuer repented, if thou doſt not iuſtifie, and defend them, and right them in their names, and godly practices: and ſo in all others ſins. True Repentance will not only vndoe what is ill done, but will ſet vp with both hands what it hath

plucked

plucked downe; it will now ſee God haue his glorie, and men their right. I conclude with 1. *Iohn* 3.7. Let none deceiue you, let none deceiue himſelfe, hee that doth righteouſneſſe, is righteous, as he is righteous.

## CAP. 10.

*Concerning the time of Repentance, both of* 1. *Poſſibilitie*, 2. *Neceſſitie.*

THe fourth rule of direction concerning the time of repentance, for the time, is either of {1. Poſſibilitie, 2. Neceſſitie.}

The time of Poſſibilitie is, the whole time of this life, and onely the time of this life. Except ye repent, while ye liue here, ye ſhall periſh eternally.

God giueth euery man a ſpace *Reaſ. 1.*

to repent in, as *Iezabel*, *Rev.* 2.21. that is, the ſpace of this life; and any time of this life the Lord may giue repentance. 2. *Tim.* 2. 25. waiting at any time. *Mat.* 5. 25. Agree in the way.

2. After this life can bee no Repentance, for theſe reaſons.

1. Becauſe there is no faith, that ceaſeth. The tree cut down, no fruit can grow any more: Repentance is a fruit of Faith.

2 Becauſe the acts & parts of repentance are only for this life. Theſe are: 1. Mortification, godly ſorrow, Chriſtian combate. 2. Renouation, growth in grace, ſtrife to perfection.

All theſe are by death aboliſhed: no more teares, fight, no more imperfection, no more moleſtation of ſin; but victory and perfection attained.

3 After death is nothing but iudgement. *Heb*, 9.27. there is a reſting from labour of repentance,

tance, no more working, no more washing, no Purgatory, no more oyle may be gotten after the doore is shut, no more place for Repentance is to be found, being at the waies end; Repentance is the way of life.

This consideration calleth vs to the speedy vndertaking of Repentance, euen while this fraile and vncertaine life lasteth; for who hath a lease of his life, but for so few yeares as *Hezekiah*? Thou mayest dream of many yeares, as the glutton did, when that night his soule was taken, and hee called a foole, and so prooued.

Nature teacheth to take the time allotted for all other things; the husbãdmã to sow while seed-time lasteth, to make Hay while the sunne shineth; the Merchant to buy and trade, while the Faire lasteth; the Sea man to take time and wind, which stayeth for no

man: the Smith to ſtrike while the iron is hot; the Souldier to fight while the battell continueth: yea, the very Storke, and Crane, and Swallow, to know their appointed time, *Ierem.* 8.7. and ſhould not grace teach men to repent while they liue?

*Obiect.* Yes, God forbid but we ſhould; but when dying day commeth, &c.

*Anſw.* Wouldeſt thou repent on thy dying day? why then not euery day of thy life, ſeeing euery day may be thy dying day? and why doth thy folly not eſteeme it ſo? 1. *Pet.* 1.17.

2 The time of neceſſity is the whole time of our life; the whole life being but one day of Repentance, and ought to bee begun, continued, and concluded with Repentance. This Generall we will take aſunder into theſe propoſitions.

1 The firſt thing a Chriſtian muſt

must doe, is to Repent.

1 Looke at God; his commandement, is, Firſt ſeeke the Kingdome of God; To day, heare his voyce, *Pſal.* 95.7. Exhort one another while it is called to day, *Heb.* 3.13. *Eccleſ.* 12.1.

2 His ſpirit will bee more grieued to morrow, and ſtand further from our helpe and comfort, and the more he is grieued, the hardlier will he be intreated.

3 His patience is more abuſed by refuſing the meanes of our Repentance this day: by ſlighting his voyce, calling vs, his ſtretching out his hand this day offering grace, and by not liſtening to the knockes and raps at the doore of our hearts.

4 His wrath will be more increaſed by the increaſe of our ſin this day before to morrow; and being prouoked, may iuſtly giue vp the ſinner to a heart that cannot repent. Were it not iuſt,

that seeing he calleth, and they will not heare, that either hee should be dumbe, and neuer call hereafter, or God deafe, neuer to heare thee call? If thou that wilt not repent at Gods call and command, should not finde Repentance to bee at thy call and command; liue forgetfull of God, and dye forgetfull of thy selfe.

2 Looke at our selues, and see if Repentance had not need bee thy first taske. For,

1 Before Repentance, a man is an euill tree, and an euill tree can bring no good fruit; thou canst not pray, nor be heard in prayer; thou canst not heare, nor receiue Sacraments, but to damnation, nor performe any duty of piety or charity acceptably, till thou hast repented: If thou hast any thing to doe with God, or any expectation from him, thou must first wash and cleanse thy

thy ſelfe, and then come and reaſon with him, *Iſa.* 1.

2 If thou beeſt not apt, or willing to repent to day, thou wilt be leſſe apt to morrow: for the heart will be more hardened, the conſcience more ſeared, the will more crooked, the converſion more difficult, corruption more rooted by continuance, the nayle harder driuen in, the ſoule more deadly ſtung, thy ſelfe farre weaker, to get out of ſinne, in all which regards, thou canſt not vndertake Repentance too ſoon.

3 Looke vpon ſin, and whether we had not need deale with it at firſt: for ſinne is like fire ſet into our houſe to burne vs vp; who but a mad man would not beſtir himſelf with all ſpeed to quench it in the firſt ſparke, or breaking out, before it be increaſed to a great flame? ſhould we not be as carefull for our ſoules as for our houſes?

It is *morbus maturus*, wee are wise to take our bodily diseases in hand betime, because the medicine is prepared too late, when the disease hath preuailed by continuance. It is the plague of the soule, for which the Physitians prescribe.

2 Sin by continuance groweth more in number, and more in strength; it is still ingendring, and groweth more fruitfull: one sin is a linke to another, drawing that, and one sin must maintaine another. *Ahab* must maintaine his couetousnesse by murther, *Gehezi* one by another; *David* his adultery by murther: *Solomon* from carnall whoredome, to spirituall: *Herod* maintaining incest, must cut off *Iohns* head: Sinne groweth stronger after the birth, and as a plant of the diuels planting. Take it when it is new set, it may be plucked vp easily, but let it grow to a tree, no strugling

ling can plucke it vp, nor many blowes ſtrike it downe.

Sin is ſtrong in the cogitation, ſtronger in affection, moſt in action and heart.

4 Looke vpon Repentance, and there is a twofold Repentance, that is ſeldome true.

1 Late Repentance: for then commonly ſin leaueth vs, not we ſin; and when Repentance liueth not with vs, commonly it dyeth with vs: and what thanke is it to leaue the world, when the world leaueth him, and caſteth him off? When weakeneſſe hindereth him to ſinne, wee muſt thanke his weakeneſſe, not him, ſaith *Baſil.*

2 Forced Repentance, when men in diſtreſſe of body, or mind, or feare of death, pretend a Repentance; will promiſe, pray, vow, or doe any thing: but the feare is ſcarce ouer, but ſo is their Repentance: then returneth the vncleane

vncleane ſpirits with ſeauen worſe than himſelfe; and now running from God, God is gone further off, than before; and a thouſand to one neuer returneth againe.

O therefore is the delay ſo dangerous? is neither the day of thy life, nor the day of grace certaine? is the preſent day late enough? may the next day be too late? how dareſt thou caſt thy Repentance into thy laſt accounts, which ought to be the firſt worke of euery Chriſtian? how dareſt thou deferre it beyond this day, and hazzard to loſe that in one moment, which can neuer be hoped or gayned afterward?

Let euery eye behold Chriſt mourning ouer him, as ouer Ieruſalem: Oh that thou haddeſt in this day knowne the things of thy peace! but theſe things are hid from thine eyes: A wiſe man may

may ſlippe, or fall into a pit, but he is a mad man that will not riſe out againe.

2 As Repentance muſt be the firſt, ſo it muſt be the conſtant and daily exerciſe of euery Chriſtian, who muſt eſteeme his whole life, a continuall Repentance.

*Reaſon 1*

We ſweepe our houſes euery day, but the houſes of our hearts haue more need, becauſe of the ſoyle and duſt of our daily infirmities. Our hands haue daily need of waſhing, our hearts much more.

2 As the bloud runneth through all the veines, and is neceſſary to carry life and ſpirit through all the parts: ſo Repentance muſt run through all the occaſions of the day: all which call vs to repent. For

1 We are bound to the daily ſacrifice and ſeruice of God, which cannot be performed without

without Repentance. Come before God without Repentance, all is one as if thou cut off a dogs head, or offer swines flesh.

2 Our daily failing cals vs to daily repentance; we goe ouer daily frailties, many yeelding to temptations, many rouing thoughts, idle speeches, many sinfull actions of bad and scandalous examples, many secret sins not easily found out, many sinfull defects cleauing to our best duties; euery one of these call vs to a constant practise of Repentance in examination, confession, watchfulnesse, mortification, &c.

3 Many are the daily troubles of our callings, many afflictions meete vs; many crosses befall vs in our family, in our estate, in our friends; many afflictions vpon the Church and land we heare of; euery of these haue a loud voice to summon vs to daily Repentance:

pentance: for man ſuffereth for his ſin; and remoue the cauſe, the effect will ceaſe.

4 We ſtand in need of daily bleſſings and new fauours, and theſe call on vs to renue our Repentance daily, for elſe our ſins will hinder good things from vs: either we muſt remoue them, or they will remoue Gods mercies from vs; and inſtead of bleſſings, caſt vs into perils and dangers euery moment.

*Rule 3.*

For time, Repentance is alſo the laſt duty of a Chriſtan which hee muſt principally intend. For

1 All naturall motion is ſwifter to the Center, and ſo ſupernaturall: euery ſound grace is moſt ſtirring at laſt, and this eſpecially, becauſe Sathan is moſt ſtirring in temptation, and ſo in his laſt act is moſt troubleſome; and therefore Repentance muſt bee moſt buſie in thruſting downe the

the laſt powers raiſed againſt it.

2 In ſickneſſe, ſorrow, and approach of death, is great cauſe of ſight, ſenſe, and godly ſorrow for ſinne, the mother of them. Now is a time of humiliation, mortification, ſo that now the worſt can diſſemble a Repentance, and therefore now true Repentance cannot but aboue all times ſhew it ſelfe.

3 The leſſe time that grace ſeeth it hath to worke in, the more ſtirring and working it will be; onely grieued that it hath not more, and cannot more glorifie God: and as friends parting, when they take their laſt farewell, they deſire to take their fill one of another; ſo the Saints being to bid farewell to godly ſorrow, are willing to take their fill of it.

4 What is it elſe then would'ſt haue thy Maſter finde thee doing at his comming, but ſo doing,

doing? and what elſe hath the promiſe of bleſſedneſſe? & what ſeruant elſe, but hee whom the Maſter findeth ſo doing?

Now the way to doe it well at laſt, is to exerciſe it well before hand, elſe it will hardly and bunglingly come off: but what a man doth cuſtomably, and habitually, is done eaſily, cunningly, and comfortably. Nothing but the diſpatch of this buſineſſe maketh life ſweet and deſirable. Nothing elſe affordeth peace with God, part in Chriſt, quietneſſe of conſcience; but the comfort of ſound Repentance, without any of which, life is no better than death.

Nothing but this can allay the feares and bitterneſſe of death: How can the euill ſeruant but feare to be called to accounts, that hath neuer made them ready? How can the condemned Fellon but feare the aſſizes, who neuer

neuer looked after pardon?

But why ſhould the ſoule feare to goe forth to God, when it knoweth it is reconciled to him? what need he feare ſudden death, who is euer prepared? When a malefactor hath ſued out his pardon, let the aſſizes come when they will, the ſooner the better: Neuer will that ſoule feare to goe to Chriſt, that is in Chriſt; nay, it will deſire it, becauſe it is beſt of all.

## CAP. II.

### *Lets of Repentance in reſpect of ſinne.*

2 THe ſecond thing propounded to further the practiſe of Repentance, is to remoue the lets and impediments which hinder men from the practiſe of it. For,

The

The more excellent any duty or grace is, the more difficulty there is in attaining it; and Repentance being of all graces the firſt and leader, wee muſt not thinke it eaſie to come by. God ſeeing it in our nature, lightly to ſet by things we eaſily come by, hath ſet a price vpon his beſt bleſſings, that wee might prize them: and is not ſo prodigall of them, as to caſt them vpon ſleepers, and ſloathfull perſons, that thinke them worth no paines nor labour.

And Sathan hangeth ſuch weight on our corruption, and by his policy and power, ſo cloggeth and blocketh vp the way to this grace, as very few are able and willing to incounter with ſo many Giants, and Hydraes, & to vndertake ſo many Herculean labours and difficulties, as hee muſt goe through, that meaneth to goe through ſtitch with ſound

ſound Repentance.

Though therefore men vnacquainted with repentance, think it the eaſieſt thing in the world; an houres worke, or diſpatched with three words, *Lord haue mercy*: yet neuer any true Penitent found it ſo eaſie, but the hardeſt taske in all the world: and he that commeth in earneſt to it, muſt caſt his coſts, and conſider whether he bee able to drinke of this cup, or no.

We ſhall finde it no ſmall labour to reckon, & diſcouer theſe hinderances; and much leſſe is he to finde it ſo, that is to grapple with them, & conquer them.

Theſe lets being ſo many, may be proſecuted vnder four heads, being caſt in our waies, either by ſin, or the world, or ſatan, or our ſelues.

1 In reſpect of ſin we haue ſundry lets,

1. loue of ſinne,

2 See-

2. seeming profit,
3. appearance of pleasure,
4. a kinde of credit in sin.

1. The loue of sin riseth from the nearnesse, long acquaintance, and familiarity with vs, it being bred and born with vs, at boord and bed with vs, as neare and deare as our eies and hands vnto vs. And this disordered loue of sinne, maketh vs hate and loath all meanes, which might worke vs to dislike and forsake it. So our Sauiour telleth vs, *Iohn* 3.19. Men loue darkenesse becausse their deeds are euill. This loue of darknesse, of sinne, maketh men loath the grace of Repentance.

Now to remoue this lett, consider:

1. To loue sin is to hate the Lord. *Psal.* 97.10. All yee that loue the Lord hate all that is euil: therefore loue of euill will not stand with loue of God. Euery grace

grace is actiue against the contrary.

2 To loue sin is to loue death. *Gen.* 2. 17. In the day thou sinnest thou shalt dye: And to hate his own soule. *Pro.* 8. 35. He that sinneth against mee, hateth his owne soule: And all that hate me loue death, *Pro.* 11. 19.

3 A child of God cannot but hate his owne sin; he hateth the euill he doth, and is far from allowing himselfe in it, *Rom.* 7.

Yea, abhorreth himselfe in dust and ashes for his sinne, *Iob.* 42. 6.

4 Yea, we shall find all the affections of the godly set against sin.

1 His sorrow is chiefly for his sin. Wee read not that *Peter* euer wept so bitterly for any suffering, as he did for his sin: nothing is so contrary to godly sorrow, as sinfull ioy.

2 His feare watcheth against sinne,

ſinne, and flyeth ſinne as a ſerpent, yea {the occaſion / and appearance} of it.

3 His ſhame is moſt for his ſin. The Publican is aſhamed to looke towards heauen; and the Prodigall aſhamed to look to his fathers houſe.

5. Grace whereſoeuer it is, reſolueth againſt all ſin, voweth againſt all; he will work no iniquitie, *Pſal.*119.2. he will with full purpoſe of heart cleaue vnto the Lord; he renueth a daily purpoſe of not ſinning, of baniſhing ſin, and conquering it.

2 In ſin is a ſeeming profit, which the ſinner is loath to let go.

The Vſurer will not part from his gainful and vnlawfull trade: the Buyer and Seller will not lay aſide their oathes and lyes, their ſleights and deceits, by falſe wares, weights, lights, and an hundred deuices to deceiue.

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The Non-reſident will not part with his gainefull ſinne, though it be the price of a thouſand of ſoules.

The Lawyer, the concealing and hiding of truth, which hee ought to open. They cannot liue if they ſhould.

To conquer this Let, conſider,

1 That no man can eſtabliſh himſelfe by iniquitie, *Pro.* 12.3. What ſtabilitie is in that houſe, which is founded in water, and vnderpropped with kindled fire-brands? Could *Saul* ſtabliſh his houſe, by founding it in diſobedience, and vnderpropping it with perſecuting *Dauid?* No, it falleth on his owne head, and cruſheth and hideth all his poſteritie in the ruines of it.

Could *Ieroboam* ſtabliſh his houſe, or confirm the kingdome to it, by deuiſing the tricke of the two Calues at Dan & Bethel? Can

Can a sicke man gaine his health by drinking a strong poison? Such is the gaine of him, that will assure his state by sin.

2 All is not gaine that is gotten by sin; no man can reckon it for cleare gaine: for there is no gaine, but the losse is far greater: for

1 In sinfull gaine is a losse of grace; faith and dependance vpon God is gone. Thou leanest on a reed, makest a wedge of gold thy hope. Better had it bin to haue begd thy bread, than lost thy faith.

There is a losse of good conscience: And better had it beene to haue cast ouer-board all that ill-gotten goods, than made shipwracke of a good conscience. And what comfort to haue thy house full of goods, when thy conscience telleth thee, they haue a bad master?

2 What gained *Balaam*, *Iu-*

*dus*, *Ananias* and *Saphira*, when by seeking vnlawfull gaine, by cursing, betraying, lying, they lost their liues for their labours?

3 What gaine, or profit is it for a man, to winne the whole world, and lose his owne soule? Or what recompence shall hee giue? Here is not only a certain, but an irrecouerable losse.

4 What gaine, or profite shall he finde, when the curse of God bloweth vpon the state so ill gotten? which maketh it as a fire to consume the rest, if anie be better gotten than other. As *Ahab* when for *Naboths* Vineyard he lost his whole kingdom: or sometimes the curse of God raiseth an vnthrifty heyre, who shall lauish it, and as wickedly waste it, as euer it was wickedly gotten.

And how can it bee, but the curse must accompanie that wealth, for which men fal down to

to the Diuell and worship him, on which condition onely hee enricheth them?

3 The only true gaine is to gaine Christ, in comparison of whom all things are drosse and dung, *Phil.* 3. the gaine of godlinesse, 1. *Tim.* 6. The gaine of true wisedome is better than that of gold, *prov.* 3. 13. a better & more induring substance, *Heb.* 10. 34. A treasure in heaven worth selling all, as Christ to the young man: An vndeceiueable wealth, not consumed with vse, but encreased; not left on earth, but carried to heauen: a wealth for which the Saints willingly endured the spoyling of their goods, because they knew they had a better substance.

3 In sinne is an appearance of pleasure, and euerie sinner is loath to change the sweetnesse of sinne, with the sower & tart seed of Repentance and mortifi-

cation; loath is the ſinner to let the ſweete morſell goe from vnder his tongue, *Iob* 23. 12. whence it is that we ſee ſo few drunkards, fornicators, worldlings, wantons, gamſters, playhaunters are ſo ſeldome reclaymed, and won to Repentance.

To remoue this let, conſider

1 That ſinne the more delightfull, the more dangerous it is; as *Sampſon* in *Dalilahs* lap, the more pleaſing the more pernicious: for as theeues they ſet vpon men, & rob, and wound their ſoules; and vſually eaſe ſlayeth the ſinner, as in the *Proverbs*. Which was the Apoſtles argument, 1. *Pet.* 2. 11. Abſtaine from fleſhly luſts, for they fight againſt the ſoule, though they ſeem neuer ſo familiar & friendly. Firſt, they chaſe away feare of euill to come. *Amos* 6. 1. They that are at eaſe in Sion, put farre off the euill day. *Matth.* 14. 30.

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The old world, set vpon pleasure, knew nothing till the flood came.

Secondly, they thrust out pleasures of the world to come; they make a man delight more in the Diuels bookes, Cards and Dice, than in Gods; in gathering money than in gathering grace, make their Hawks and Doggs more chargeable than Gods poore members.

Thirdly, they binde a man a willing slaue, and like the harlot, their hands are as bands to hold them fast in the snare; as *Herod* can make shift against many sinnes, but his *Herodias*.

2 The sweetnesse of sinne is as the sweetnesse of poyson, only sweet in the mouth, poyson in the belly. *Prov.* 5.4. Stollen bread is sweet, but the dead are there; sweet only in committing, bitter in the account and reckoning: and this last dish will spoyle the

feast, Let wisedome set thine eye vpon the future misery, which is as the sowre sauce to the sweetnesse; and were the sweetnesse of sin a true pleasure, what folly were it to buy a broken and momentany pleasure, with endlesse paine; to prefer an empty ioy aboue fulnesse of ioy; the pleasures of Gods left hand, aboue the pleasures of his right hand; a drop of pleasure, aboue a riuer of mercy and glory?

3 Nothing can be more contrary to the state of Grace, than a life led in pleasures: The Widow liuing in pleasure, is dead while she liueth: noted for a course of the vngenerate, *Tit.* 3.3, serving diuers lusts & pleasures, & it is a brand of a foolish course. *Eccles.* 7.6. The heart of the foole is in the house of mirth.

Let vs account it therefore an high wisedome: first,

To discouer other matters of pleasures, such as are the soules delight. The way of wisedome is the way of pleasure, *Prou.* 17. Oh that we knew what pleasures are in peace of conscience, ioy of holy Ghost, what a solace it is to be a sonne of God, an inhabitant of heauen, to liue by faith!

2 To exchange these broken, worme-eaten, and poysonfull pleasures of sinne for a season, with the pleasures of Gods house, of Gods spirit, and of Gods right hand for euermore.

*The fourth Let.*

In sinne is a kinde of credit and glory which the sinner is loath to let goe: as the Gallants and Great ones that must not put off any of their proud fashions or tyres; nor must not be behind any of their fantasticall disguises of the times. And our Roisters, Swearers, Swashbucklers, cannot be thought men of great spirit or place, if they should not

deſpiſe the baſeneſſe, and puſillanimity of Repentance, and humble cariage of Chriſtianity.

Againſt this Let, conſider:

1 To glory in ſin, is to glory in a mans owne ſhame; as if a man ſhould glory to wallow as a ſwine in his owne dung, or as if a theefe ſhould pride himſelfe in his fetters which hold him faſt to his execution. *Phil.* 3.19. The Apoſtle ſpake of ſuch as gloried in their ſhame; that is, whereof they might, and ought to haue beene aſhamed, and whereof they ſhould be afterward aſhamed: What will be the end of that glory, that fighteth againſt the glory of God? 1. *Sam.* 2.30.

2 Sinne vnrepented of, maketh a man the baſeſt ſlaue and drudge of all men; it maketh him a ſlaue to the diuell, a drudge in the baſeſt ſeruices of fleſh and luſts: with more reaſon might the baſeſt ſlaue in the Turkiſh Galleyes,

Galleyes, glory of his freedome and honour: Wilt thou be great in sinne? thou shalt be great in plagues, great in sorrow, in torment.

3 Sinne can draw no credit but from persons of no worth or reckoning. What credit for a Rebell or Traytor to get applause among his complices, and be well thought of among such condemned Rebels as himselfe, while they are all going to an infamous and cruell death, hated of the King, and despised of all good subiects, and the whole state in which they lived?

4 As godlinesse is the truest gaine, so it is the truest greatnes and honour: for is it not the truest greatnesse, to be great in Gods fauour and loue?

To bee godly, is to be great, great in the Court of heauen, great in bloud and alliance, great in present estate, greater in ex-

ſpectation, great in place and priuiledges? If therefore thou ſeekeſt great things for thy ſelfe, ſeeke grace, ſeeke precious faith, holineſſe, hope; eſpecially, ſeeke true humility: for hee that will be greateſt, muſt be leaſt, leaſt in himſelfe; and he that is ſo, will be leaſt in ſin: And ſuppoſe piety and grace carry reproach and contempt in the world: yet faith ſeeth it recompenced with everlaſting honour and glory in the life to come.

## Cap. 12.

*Lets of Repentance from the world.*

THe ſecond ſort of Lets of Repentance, are from the world, which is a perillous ſea, wherein ſome Chriſtians eſcape drowning, but none danger; ſome eſcape ſhipwracke, but none hazzard:

zard. And the greater and more dangerous is this enemy, becauſe, ſhee betrayeth vs as *Iudas* with a kiſſe; not comming in hoſtile manner, being alwaies an enemy, but ſometimes as a friend: ſometimes hyring vs to ſin with great wages, as *Balaam* was carried with wages of vnrighteouſneſſe, to curſe the people of God: ſometimes inticeth vs to ſin, holding before our eye, an apple faire to the eye, as *Eue*: or a wedge of gold, as *Achan*.

2 Our ſelues without great watch, yea with it, are eaſily carried away, becauſe of the league that is betweene the world, and our corrupt nature; all our affections and thoughts, & courſes, naturally tending world-ward: further than they are weighed vp with much ſtrength of grace.

3 Yea, we ſee men of much grace caſt backe by the world, and

and the very Diſciples themſelues ſhall ſtand ſometimes ſtriuing for ſuperiority, and to bee ſomewhat in the world, when they ſhould haue minded other buſineſſe: And why doth the world caſt ſuch a number of lets to hinder Repentance, and reach at thoſe that are at the ſide of Chriſt, but becauſe in euery one that repenteth, ſhee loſeth a limbe or member?

Now the Lord ſeeing our danger by this masked enemy, hath charged vs, that whatſoeuer loue the world maketh to vs, we muſt not beſtow our loue vpon it; for then the loue of the Father cannot bee in vs, 1. *Ioh.* 2.11. but arme our ſelues againſt it, as an arch-enemy to vs in the way of grace, and ſtand out againſt it vnto victory, and that in the ſtrength of our head, who hath bidden vs be of good comfort, becauſe he hath ouercome

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the world, both for himselfe, and all vs his members.

There be foure great impediments cast in our way by the world to hinder Repentance, and the exercise of godlinesse.

First, feare of contempt and reproach from the world: secondly, a forsaking of friends; thirdly, fewnesse of sound godly men; fourthly, multitude of contrary examples.

1 The great rubbe of all from the world, is that generall contempt powred vpon Professors and practises of piety, which is a generall Let: insomuch as our Sauiour pronounced that man blessed, that is not offended in him; and once asked his Disciples, if they would also goe away with others.

2 This was a strong Let and stumbling blocke; which layed in the way, hindered many Rulers from following Christ, and from

from professing that, whereof their conscience was conuinced, *Ioh.*12.43. Because they feared contempt from their consorts, and loued the praise of men, more than the praise of GOD. What else hindered and deferred the Repentance of *Nichodemus*, and cast his comming to Christ into the night?

3 It striketh at that which nature is very tender euer: for who would willingly cast himselfe into so contemptible a condition, as that of men forward in Religion? who would be pointed at for singularity? who would not shun the nick-names cast vpon godlinesse? or who but would be loath to be thought of the Precisers sort? who would be at such a passe, to haue his Religion iudged hypocrisie; his christian prudence, censured as crafty policy; his godly simplicity, esteemed sillinesse & folly:

his

his zeale, madneſſe; his frugality, couetouſneſſe; his bounty, waſtfulneſſe; his reſolute obedience to Gods law, no better than rebellion to the Princes; his contempt of the world, a ſilly careleſneſſe; his godly ſorrow, melancholy? how hard is it to be ſo miſconſtrued in euery thing?

Now for remouing of this Let,

1 Looke to Chriſt, and thou ſhalt finde Chriſt and his Croſſe inſeparable.

2 It were ſtrange if the world that hateth Chriſt himſelfe, ſhould not hate his Diſciples. *Ioh.* 15. 18. If the world hated you, it hated me before you.

3 Cannot the wiſedome, innocencie, & holineſſe of Chriſt, fence him from the ſcornes and mockes of the world, and can thine fence thee? Did they deale thus with the greene tree, and will they not with the dry? Durſt they call the maſter *Beelzebub*,

*zebub*, and will the ſeruant looke to be better than his maſter?

4 How baſe and vile was hee content to be for thee?

2 Looke to the world, and conſider that it were ſtrange if the world ſhould not hate thoſe that are called out of the world: Is it a ſtrange thing that they ſpeake euill of them, that will not into the ſame exceſſe of ryot with them?

3 Looke at thy ſelfe, and conſider

Whether if thy perſon and waies pleaſe God, the world will not be diſpleaſed with both.

2 What fence haſt thou aboue other of the Lords holy ones? were not the Prophets reputed Rebels, to States and Princes? was not the happy tidings of ſaluation in the Apoſtles mouthes counted ſeditious doctrine and nouelties? was not *Iohn* Baptiſts abſtinence and ſober

ſober manner of liuing, eſteemed melancholike; yea, diueliſh auſterity? was not *Maries* loue and bounty to Chriſt, counted waſtfulneſſe? nay, our Lords gentleneſſe and meekeneſſe with ſinners, was it not called boone companionſhip, and himſelfe for it a glutton, a companion of ſinners?

3 Looke at thine owne ſecret worth, that art an humble Chriſtian, and comfort thy ſelfe in it for the time. A Prince in a ſtrange Country vnknowne, is content with homely vſage: for he knoweth his owne worth, ſo doe not they: And a ſecret rich man is well pleaſed with his wealth, and willingly conceales thit from others: So the godly and humble ſoule may be well contented, that hee is rich in God, and rich in Grace, and in an honourable and happy eſtate, though all men take-

no notice of it.

Though the world iudge according to the outward appearance, becauſe it knoweth not the Father, nor yet the loue of God: Neither is this the time when they muſt appeare what they are: yet miſ-iudge not thine owne happineſſe for the preſent, though it appeare not; for did the honour of the Saints appeare, all the ſheaues would bow to theirs; and all the Nobility, and glory of the earth, were but vaniſhing ſhadowes, and as *Ionas* his withering Gourd before them: Yea, I ſuppoſe, the glory of the leaſt Beleeuer, when it ſhall appeare, ſhall darken the glory of the Sunne.

4 What an happy ſeruice is it if thy diſhonour can bring any honour to God and his truth. As *Luther* of *Moſes* body, ſo I ſay of thy name, Let it dye and bee buried, ſtinke, and rot, and let

no

no man know where it lyeth, ſo as the name of Chriſt may be magnified by thy life or death.

Be content then if the ſonnes of men turne thy glory into ſhame; if it be vile to be humble before and for the Lord, bee yet more vile.

5 Conſider whether the work of grace get ſtrength in thee, whereby thou art crucified to the world & the world to thee. whether canſt thou cõtemn the contempt of the world, & deſpiſe the glory of it, eſteeming it in compariſon of Chriſt dung and droſſe? A man that is dead, or crucified, is in ſuch an eſtate as he careth not for all the pompe and glory of the world, neyther doth he feare that the world can iudge him lower than hee is: ſo a man crucified with Chriſt is dead to the world, & the world cannot caſt him lower than hee hath caſt himſelfe.

4 Con-

4 Conſider that the ſcorne and reproach for Chriſt, which is cauſeleſſe, is indeed the preſent crowne of glory, ſet vpon the head of a Chriſtian. And though the world knoweth not Chriſt if hee come not with a crowne of gold, yet faith ſpieth more honour in the crowne of thornes, both on his owne, and on the heads of his members; and reioiceth more in the croſſe of Chriſt, than in all the world beſides. Chriſt crucified is a Chriſtians only glory, *Gal.* 6. 19.

5 Seeing there is no man but muſt be contemned, let vs chuſe rather the contempt for well-doing, than the contempt for ſinne. A man muſt eyther be cõtemned here of the world, or hereafter of God. Now whether is more eligible, to be reiected of euill men, or of the Son of God? Surely nothing can caſt ſuch dung in the face of a man as his

his ſinne vnrepented, vnpardoned. This maketh him contemptible to God, to good Angels, good men euen here; and there abideth an eternal contempt for ſin and ſinners hereafter, as it is *Dan.* 12.

Whereas if godlineſſe draw on the hatred of wicked men, this is abundantly recompenced with the loue of God and of the Saints; which is not temporary, as is their hatred, but euerlaſting and endleſſe. And what need a wiſe man to care for the hatred of abiect ſcullions, & baſe gally-ſlaues, if he can retaine the fauour of the Prince, the Nobles and beſt men in the land?

A ſecond great let of Repentance from the world, is that of him *Luke* 9. 61. who would faine follow Chriſt, but hee muſt firſt bidde them farewell that are at his houſe; and this is ſo long a doing, that we heare no more of him:

him: So euery naturall man hath many friends in the world, many welwillers, and sundry to whom he is ingaged and much beholding, and he is loth to part companies, and bid them farewell. Now if hee begin to repent, hee must bid a number of these friends adieu, & farewel much of that wch formerly he called good fellowship and merry company. these will not go in his way, and he must not goe in theirs.

*Anſ.* To this let, firſt, If the buſineſſe of Repentance breake off that fellowſhip, which wicked men make works of darkeneſſe, and pleaſures of ſinne, ſuch as is drunkenneſſe, ſwearing, revelling, ſtage-playes, masking, may-games, carding, dicing, frothy or foule communication, and the like; what can be a higher praiſe of godlineſſe, than to cut off ſuch vngodly fellowſhip, of which ſinne is the only knot and band? But

But as for Christian fellowship in lawfull and ioyfull meetings in the feare of God; as the ancient Christians beleeued, conuerſed, eate, and dranke, and reioyced together, *Acts* 2. Godlineſſe and pietie eſtabliſheth ſuch, ſo it rectifieth and ſweetneth ſociety, and maketh it truly fruitfull and profitable. It onely forbiddeth that merriment which is not in the Lord, & the mirth which *Salomon* calleth madneſſe, when men are neuer ſo merry as when God is fartheſt off, as mad men ſing when their bands increaſe.

2 To walke in the way of repentance, is not to loſe friends; for let a mans wayes pleaſe the Lord, hee maketh his very enemies become his friends, *Pro.* 16. 7. This is the way to get and keepe ſound friends, and friendſhip: It is hee alone that can contemper iron and clay to a mix-

mixture; hee can make the wolfe and the lambe, the Beare & the Calfe, the Lyon and the Oxe feed peaceably together; *Esa.* 11. For as hee that is confederate with a King, is at peace with all his subiects, so he that confederateth and entreth league with God, shall so farre forth finde men friēdly as may stand 1. with Gods wisedome, 2. with exception of the crosse, 3. with promotion of his owne saluation.

And what wise man would chuse to liue out of Gods fauour for mans, yea for wicked mens? As *Elkanah* said to *Hannah*, Am I not better than ten sonnes? so may the Lord, Am not I better than ten thousand friends?

3 To walke humbly before God, is not to lose friends, but to exchange those that are couert enemies vnder the habite of friends, for true friends indeed: and to breake from such friends

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is to get God thy friend and father, Christ thy friend and brother, the Angels thy friends and guardians, the godly thy friends and fellow members, thine own conscience thy friend, yea as a thousand friends and witnesses for thee: And these are friends worth hauing. As for other friends, who draw thee aside from obedience to God, say to them as Christ to *Peter*, dissuading him from suffering, Get thee behinde me Sathan: and as *Dauid*, Away yee wicked, for I will keepe the commandements of my God, *Psal.* 119.115.

4 Grace teacheth a godly man to haue the same friends and enemies that God hath, because of the couenant and league now stricken betweene them. *Psal.* 139.21. But

1 See the hatred be carried against vices not persons, least we sinne against the precept of lo-

uing our neighbour.

2 See to the puritie of our affections, that they bee not priuate, but set vpon Gods glorie; nor as they be our enemies, but Gods.

3 Let no relation betweene any man and vs, neyther in high nor low place, cause vs to betray Gods cause and truth; but let it be dearer to vs than our owne peace, profit, yea our liues themselues.

## CAP. 13.

### *Lets of Repentance from the paucity of true penitents in the world.*

THe third let of Repentance cast in our way by the world is the fewnesse and paucitie of sound godly men. In the world wee see Repentance and sound godlinesse practised but by a few,

few, and euerie vnregenerate man hath an vnwillingneſſe to row againſt the ſtreame of time, the age and cuſtomes of men; ſo that moſt will doe as the moſt doe, that the feweſt may ſcorne them; and the moſt common reproach caſt vpon Religion, is, They be but a few ſorrie fellows that profeſſe it.

*Anſ.* To remoue this leet,

1 Wee muſt know that the number of faithfull Chriſtians, that ſtick cloſe vnto Chriſt, are but a ſmall number, and as ſmall in worldly reputation, for foure reaſons:

1 The true Church of God is a little park or pickle of God, empaled from the reſt of the world; a garden incloſed, *Cant.* 4.12. a paradiſe of God, not the waſte of the world; a fold, not a field. It is the floore of Chriſt, in which are a little wheate in an huge heape of chaffe, a little

gold in a whole mountaine of clay or droſſe, a gleaning after a harueſt, a few berries after the vintage: ſo the members of the Church are but few, compared with the heape of wicked men. Gods company was alwayes a little flocke, *Luke* 12.32. The number of Gods companie are ſaid to be one of a Citie, and two of a Tribe, *Ier.* 3.14. As if in a great inundatiõ of water, which carrieth away whole townes or countries, ſome one or two houſes or perſons ſhould ſcape: or as if in a raging and vniuerſall fire deuouring a whole Citie, one or two houſes ſhould bee left ſtanding.

2 Conſider how few are choſen. *Matth.* 20.17. few are to be ſaued: If Iſrael were as the ſand of the ſea, yet a remnant only ſhould be ſaued, *Rom.* 9.29. As a Tradeſman hauing cut off the whole peece of cloth, a ſmall rem-

remnant is remaining: ſo the true profeſſors of Chriſt are a very ſmall remnant of the whole piece and people of the world. *Reuel.* 12.10. It is called the remnant of the womans ſeed; that is, as a little ſeed corne is reſerued out of a great heape for ſtore, which is nothing to the whole croppe; ſo is the ſmall number of true beleeuers reſerued by grace to the whole field, and crop of the world: In the Arke a few, euen eight perſons were ſaued, 1. *Pet.* 3.

3 Conſider the truth of that of our Sauiour, *Math* 7.14. ſtrait is the gate, and narrow the way, that leadeth to life, and few find it. Which muſt not bee vnderſtood ſimply in themſelues, for many ſhall come from Eaſt and Weſt, and ſit downe with *Abraham*, and *Iſaac*, and *Iacob* *Math.* 8.11. And *Iohn* ſaw a multitude, which none could

number, of all Nations, Kindreds, and Tribes, and Tongues, standing before the Lambe, in white robes, *Reuel.* 7.9. But comparatiuely, in respect of Vnbeleeuers, Infidels, Hypocrites, and Reprobates; they be an handfull, to an house full; a sparke to a flame; a drop to a streame. And the reason is twofold,

1 The worth of grace and saluation, and excellency of eternall life, alloweth it not to bee common, but is a precious commodity in the hands of a few; as Pearles and Iewels are so much more aduanced in price, as they be harder to come by.

2 Because there bee so few that will indure the persecution, sharpenes, the selfe denyall, the mortification, the many losses and crosses which the straight way is strewed with; euery man naturally desiring to walke in the easie and broad way, where

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is elbow-roome, profit, pleaſures, applauſe of others, and pleaſing a mans ſelfe.

2 This ſhould be ſo farre from offending any, as that euery one ſhould ſtriue to be of the little flocke, and remnant, and walke in the way of good men; and though thy company be ſmall, it ſhall be good: Nay, thou muſt prayſe God that euer hee vouchſafed thee mercy to ioyne thee to this ſmall number of them that feare the Lord; Conſidering

1 That the world yeeldeth his harueſt to the God of this world, and the earth affoordeth much clay for Pottes, but little oare for gold: pebbles are many, pearles but a few.

2 Yea, in the particular Churches, there are but a few names that defile not their garments, *Reuel.* 3.4. All are not Iſrael, that goe for Iſrael; neither all that goe for Virgins, are admitted

into the Bride-groomes Chamber.

3 Conſider the day comming, wherein thou that ſhunneſt this ſmall number, ſhalt wiſh thy ſelfe of it, and ſhalt bee moſt vnhappy in the fellowſhip which thou haſt choſen, when all the droſſe & chaffe ſhal be ſwept together, and caſt into the fire.

And on the contrary, thou that haſt ſorted thy ſelfe with theſe few, ſhalt praiſe God for a farre higher mercy to thee, than it was in the great deluge, to ſaue one *Noah*; and in the dreadfull burning of *Sodome*, to ſaue one *Lot*.

CAP.

## Cap. 14.

*Lets of Repentance from multitude of contrary examples in the world.*

*Let 4.*

THe fourth Let from the world, is the multitude of contrary examples. The world hath a great many crooked patternes, many perſwaders, and pul-backes, as backe-byaſſes to Repentance & godly life: whole bands of bad company, and wicked ſociety, which are ſtrong impediments; and ſo much the more dangerous, As,

1 Our nature is ſociall, as well as the bruits: wee readily thruſt into company, as naturally enemies to ſolitarineſſe: wee eaſily follow one that offereth to leade vs; but if many, or multitudes, or great ones goe before vs, then we can run as ſheepe,

and for haſt neuer ſtay to reaſon the caſe, neither in what way we are, nor vpon what errand.

2 Our nature is corrupt, and attractiue of euill: as the Adamant will draw iron to it. We are ſuddenly corrupted by, firſt, filthy communication, and euill words, which corrupt good manners: ſecondly, by counſels and perſwaſions to euill, by which they are iuſtly carried that will not be guided by the voice of wiſedome. Thirdly, by the wicked example, eſpecially of great, or wiſe, or learned men, who thriue well enough, and are lifted vp in the world without all this niceneſſe, and adoe.

3 Adde hereunto that euill is diffuſiue of it ſelfe, and ſuch acquaintance is betweene it and vs, as the plague cannot ſo eaſily and ſoone infect our bodies, as

ſinne

ſinne doth poyſon, and ſuddenly infect our ſoules.

Now againſt this Let, conſider, (to breake thorough this Let;)

1 The ſtraight iniunctions and charges of Scripture. *Exod.* 23.2. Thou ſhalt not follow a multitude to doe euill: the word רבים ſignifieth as well mighty, and potent men, as many, or multitudes; ſo as wee muſt not follow others to euill, be they neuer ſo many, neuer ſo mighty, by doing that we either know to be euill, or know not to be good. *Pro.* 4.14. Enter not the way of wicked men, auoid them, partake not with them: haue no fellowſhip with vnfruitfull workes. *Epheſ.* 5.7. *Numb.* 16.26. Separate from the, come out from among them. *Pro.* 9.6. Forſake the fooliſh and liue.

When wee ſpeake thus from God, as *Lot* to his couſens; Haſt you,

you, get you out, ſtay not in *Sodome*; thinke not as they did, that we ſpeake in ieaſt, leſt yee feele the fire of God in earneſt.

2 Oppoſe to this Let, the danger of following multitudes, and corrupt examples. For,

1 Multitudes can make nothing good that is euill, but muſt needes make that which is euill worſe and more hainous: If all the earth be corrupted, the cry is great; many hands rid much worke, many ſinners fill the meaſure full.

2 Multitudes cannot keepe off the reuenge of euill; they may helpe thee into ſinne, but cannot helpe thee out of puniſhment: thou canſt not partake in their ſinnes, and not in their puniſhment. *Rom.* 18, 9. *Pro.* 13.20. Companions of fooles muſt be deſtroyed, and therefore let hand ioyne in hand, they ſhall not eſcape vnpuniſhed. A world of

of ſinners in earth, a million of Angels in heauen, cannot ſhift off reuenge, if they ſin together againſt God.

3 It is almoſt impoſſible for a good man to retaine his goodneſſe among euill men; it is a rare example to be a *Lot* in *Sodome*: See *Dauid* in the Court of *Achiſh*, once baſely counterfaiting madneſſe, another time diſſembling himſelfe a friend of Philiſtims, and an enemy of Gods people: and *Peter* in the company of denyers, and enemies, denying, and forſwearing his maſter: And hereof are two reaſons,

1 The diſpoſition of wicked men, like men ſicke of the plague, care not how much they can infect, that ſo the fewer may ſhun them.

2 Our owne diſpoſition, and aptneſſe to receiue infection from them, as ſound ſheepe, ſound

ſound Apples are eaſily infected with the rotten: whereas therefore ſome pretend to runne with wicked men to win them, they delude themſelues; for as there is no great hope to doe them good, ſo there is certaine perill of thine owne hurt. A man that runneth downe a hill, if he hath hold on him that is going vp, ſhal eaſily pull him backe with him, becauſe the deſcent is eaſier: And dead carkaſes tyed to liuing bodies, are not reuiued, but by miracle; but the liuing bodies, tyed to them, are poyſoned and putrified by them. Is there ſo little hope of doing them good, ſo great perill of thine owne bane and poyſon? get out from among them. *Pro.* 22.14. he with whom the Lord is angry, ſhall fall by them.

3 Fence thy ſelfe againſt the obiections that might carry thee away.

*Obiect*

*Obiect.* The moſt doe ſo, moſt are in the faſhion, moſt ſweare, game.

*Anſw.* Walke with the moſt, and periſh with moſt: doe as moſt, ſuffer with the moſt, liue as moſt, dye with moſt: *Argumentum peſsimum turba eſt*, ſaith *Seneca*. No excuſe to ſay, thus doe my neighbours. Commit a fellony, and ſay others did ſo.

*Obiect.* My forefathers did thus, and beleeued thus, and they were wiſe.

*Anſw.* A part of our Redemption, is to be deliuered from vaine conuerſation, receiued by tradition of our fathers, 1. *Pet.* 1. 2 The Spouſe of Chriſt muſt forget her fathers houſe and kindred, *Pſal.* 45.

*Obiect.* But ſome Miniſters, good Schollers, great Preachers, play, and ſweare, and drink, and ſwagger, may we not follow our guides?

*Anſw.*

*Anſw.* 1 It is a fearefull thing for *Aaron* to leade Iſrael to dance about the calfe.

2 The Scribes and Phariſees were great Schollers, but they ſaid, and did not; they muſt not be followed further then they ſit in *Moſes* chaire. *Iudas* went farre beyond all Preachers in gifts, yet he led a band to apprehend Chriſt. And many ſuch there be, of whom Chriſt ſaith, He that breaketh the leaſt commandement, and teacheth men ſo, by word or example, ſhall bee leaſt in the kingdome of heauen: Chriſt ſpeaketh of blind guides: no wiſe man muſt ſhut his owne eyes to follow them, leſt blinde leade blinde, and both fall into hell ditch.

*Obiect.* But I know good men doe thus and thus, may not I follow them?

*Anſ.* 1. The faireſt earth hath his Moles, the beſt men faults, and fals,

fals, and must not be followed in all things, as in *Noah, Lot, David, Peter.* But if we will follow example,

1 Follow the best, not the most, walke in the way of good men. 3. *Iob.* 11. Follow not that which is euill, but that which is good.

2 Follow the light side of the cloud, not the darke side, as *Pharaoh.*

3 Follow one man that hath his sight and light to guide him, rather than ten thousand blinde men that walke in the darke.

4 Christ is the onely vnerring patterne, follow him as the wise man by his star, and follow all other as farre as they follow him, be they euen Apostles themselues, 1. *Cor.* 11. 1.

*Obiect.* But the Church is a multitude of Beleeuers, and a Catholike company to which we must ioyne our selues: here is

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a multitude which we must follow.

*Answ.* No, I must not follow a Church because it is a multitude, for that simply maketh not a Church; for then a legion of Turks or Diuels were a Church, but the Church is *multitudo orthodoxa*, a multitude teaching, and imbracing the truth of Christ: I must liue, and walke by my owne faith, as I see with no mans eyes but my owne.

*Obiect.* But I shall be counted singular, and more eyes see better than one.

*Answ.* It is better to walke the right way alone, than to wander with company; It is better to goe to heauen alone, or with a few, than with multitudes to hell.

2 It was *Lots* happinesse that he was singular in *Sodome*, and that he went alone; & for *Noah*, that he alone, and his family, entered

entered into the Arke; and happy is he that is alone, if only ſanctitie be counted ſingularity.

3 One eye hauing ſight is better than a thouſand blinde eies: one poore crucified theefe had a clearer eye, than all the Iewes rulers and people, that condemned and crucified Ieſus Chriſt.

4 Reſolue vpon the rules of wiſedome to fence thee from this ſin.

1 Chooſe thy way, not becauſe it is broad, but becauſe it is ſtraight; and ſuſpect that way wherein thou ſeeſt multitudes, multitude beeing a ſtreame wee muſt row hard againſt. Moſt ſcorne the word, hate the feare of God, line after the faſhions of the world: ſhunne this broade way.

2 Regard not what is done, but what ought to be done; for that only will ſtand in the account.

3 In

3 In all matter of practice, walke by rule, not by example; looke at truth, not at numbers. Wee haue a surer word of Prophets and Apostles, a sure foundation, 1.*Cor.*3.11. And as many as walke according to this rule, peace shall be vpon them, *Gal.*6. Christ said he was truth, not custome: and let customes bee neuer so old if not inlightened with truth, they are the worse for their age.

4 The wisedom of the wise, is to chuse and direct his way, *Pro.* 14.8. Hee taketh it not on mens words, or walketh on aduentures: wisedome will to heauen alone, if it cannot get company. The wisedome of the wise wil looke better to the soule, than to damme it for company: No man but loueth his body better, but if he see neuer so many leap into the sea, or cast themselues into the fire, or off a rocke, hee will

will be loath to kill himſelfe for company: and wilt thou, fooliſh man, break the necke of thy ſoule for company?

5 Thou muſt hinder and ſtop the ſins of the multitude, rather than imitate them. So *Lot* perſwaded the multitude of Sodomites; ſtriue, reſiſting ſin euen unto bloud; keepe the praiſe of grace euen in oppoſitions. *Tully* cómended one for being continent in Aſia: So holdon the light in the midſt of a froward generation.

And what thou canſt not hinder, thou muſt mourne for the ſins of the multitude, as *Lot*, whoſe righteous ſoule was grieued daily to ſee and hear the unchaſt conuerſation of Sodomits: And *Ieremy* ſaid, My ſoule ſhall weep for you in ſecret: And *Dauid*, I ſaw the Tranſgreſſours and was ſore grieued, and mine eies guſhed with riuers of teares.

This

This is true zeale against a mans own sins, which kindleth a fire against other mens sins, and the more vniuersall they be, the more will zeale be kindled.

## Cap. 15.

### *Lets from Satan lulling vs in securitie.*

3. FRom the World we come to the encombrances and rubbes cast in the way of our repentance, by Satan the god of this world.

And he hath reason to bestirre himselfe, especially against our repentance, because he knoweth that only this grace fetcheth vs out of his power, *2. Tim. 2. 25.*

To this purpose he suggesteth three sorts of Temptations.

1 To lull vs asleepe in the securitie of our present naturall estate. 2 If

2 If our naturall eſtate content vs not, hee vrgeth to deſpaire.

3 If he cannot do that, he wil enforce the other extreame of preſumption of Gods mercy, though we ſlacke or ſlip our repentance.

1 To hold vs in our preſent ſecuritie, hee will perſwade vs of the loue of God towards vs in our eſtate of nature. For, hath he not made vs men, not beaſts, or ſerpents? hath he not preſerued vs, and proſpered vs in our eſtate, and lifted vs vp in earthly mercies? yea, are wee not members of the Church, enioy the Word and Sacraments? and ſeeing God hath beene ſo free in his loue and care, what need we trouble our ſelues with ſuch penſiue preciſeneſſe, and ſpend our time in feares and cares, which requireth rather comfort and cheerfulneſſe in our condition?

Againſt

Against this Temptation, consider,

1 How dangerous, and deceiueable a thing it is, for a man to blesse himself in cursed estate. As the wicked man, who couenanteth with death, and maketh an agreement with hell; whose wilfull ignorance hideth all the danger near him; who, as the silly Bird, feedeth securely on the bayte, while it is within the compasse of the net. Oh what a delusion is it for a naturall man to assure himselfe of Gods loue? Can iustice loue wickednesse? Can the Lord doe any other than hate a rebell against him? Is a childe of wrath the obiect of our fathers loue? Can a vessell of wrath looke to bee filled with any thing but wrath?

2 Looke what deceit and fallacie lyeth in all his arguments of loue:

1 God created him a man, not

not a beast: Why, did not GOD create the Angels that sinned too? and yet are not they shut vp in chaynes of blacke darkenesse for euer? Little comfort that God loueth thee as a creature, vnlesse as a Father in Iesus Christ: better it were, thou haddest beene a beast.

2 God hath outwardly blessed and prospered him in the world, and therefore loueth him.

*Answ.* No man knoweth loue or hatred by any thing afore him, *Eccles.* 9.1. Temporall blessings are common to good and bad, and the worst men enioy common mercies, more than other, *Iob* 21.13. He speaketh of wicked men flourishing in all wealth and prosperity: who say to the Almighty, Depart from vs; who is the almighty? And it is said of *Antiochus Epiphanes*, that mad and furious horne against

the Church, who caſt downe ſome of the hoaſt of heauen, and the ſtarres, and extolled himſelfe againſt the Prince of the hoaſt, and tooke away the daily ſacrifice, and caſt downe the place of the Sanctuary; the text addes, Thus he ſhall doe and proſper, *Dan.* 8. 13. Who was more outwardly proſperous, *Caine* or *Abel*; *Eſau* or *Iacob*, who durſt not looke his Lord *Eſau* in the face, nor come neare him till he had bowed ſeauen times?

3 They are ſeazed with a kind of ſpirituall proſperity: they liue in the boſome of the Church, and enioy Word and Sacraments, therefore are loued of God.

*Anſw.* But many are in the Church, that are not of the Church; yea, the wickedeſt of men, enioy the outward ordinances of Word and Sacraments, as well as other; as *Eſau*, *Saul*, *Iudas*, *Simon*

*Simon Magus*, and are ſo much the more hated, as their ſinne was againſt the glorious meanes: what loue can a malefactor gather, when the ſentence of death is read againſt him, as in the Word?

What loue when the Lords Table is made ſnares to him; and his ſinne caſteth poyſon into the Lords cup? When his Baptiſme is but a broken vow, and all his profeſſion a vizzard of hypocriſie?

4 Wouldeſt thou finde true euidences of Gods loue, which come from God, not as God, but as from a father beſtowed on ſonnes, but not on bond children? find it in other gifts.

1 Hath he giuen thee Chriſt? God ſo loued the world, *Ioh.* 3. 16. hath he giuen thee a ſonneſhip? *Ioh.* 1. 3. & 1. Behold what great loue the Father hath giuen vs, to be called the Sonnes of

God: Hath he giuen thee faith? oh there is a precious gift of loue: haſt thou loue? God loueth not thee, vnleſſe thou loue him: what obedience haſt thou? Keeping his commandements, is a ſigne of his loue, *Ioh.* 14. 23, 24.

The Scripture which knoweth the beſt aſſurances of Gods loue, pulleth our eyes from gazing on earthly dignities & prerogatiues, which wee are euer poring vpon, as with Hawkes eyes, and would haue vs behold Gods loue in other things, than theſe, namely, in the inward notes and markes of Gods children. See thou what faith, what hope, what repentance, what holineſſe, what fruits of faith and holineſſe thou haſt attained: this argueth our iuſtification, and ſo aſſureth vs of our election; and conſequently, of his eternall and vnchangeable loue: this is the inheritance

which

which is giuen to sonnes of promise, while the bond children are sent away with moueables.

2 To hold vs in the security of our naturall estate, he perswadeth vs wee cannot bee Saints here, and why should we not doe as others, rather than tyre our selues in vaine by pursuing impossibilities?

To answer this temptation, consider; none are Saints in heauen, but saints in earth.

1 True it is in their sense, none can be saints here, that is, absolutely perfect; but must we be therefore wholly flesh, because we cannot be wholly spirit? Because we cannot get quite out of the law of flesh, must we not serue the law of God in our spirits? Because we cannot doe all the good we would, must not we doe all the good we can? Because we cannot attaine the harueſt of holinesse, must we not haue the

first fruits?

2 Sense of imperfection hath sundry other more fruitfull vses, than to settle vs in our security. For,

1 It ought to humble vs, and driue vs to Repentance, and not pull vs from it.

2 To striue against imperfection, and not to rest contented init.

3 To awaken vs, and driue vs out of our selues to get perfection in Iesus Christ: for our sense of weaknesse in our selues, must force vs to get our strength in him.

3 We are not now vnder the law, which requireth perfect and personall righteousnesse and holinesse, yet we are vnder the Gospell, which requireth Euangelicall perfection, which standeth in true and sincere indeauours, in mortification and spirituall combate, and bindeth vs

to

to the daily subduing of that, which wee cannot at once vanquish; and though wee cannot but sin daily, yet wee must not please our selues in our sins, but daily bewaile them, as our Sauiour taught vs to pray for daily forgiuenesse of sins.

4 Thou canst not expect to attaine any thing of thy selfe, but expect strength from Christ: Thou hast, or mayest haue a good helper: I can doe all things by Christ, strengthening mee; his grace shall be sufficient.

2 If thou feelest neuer so small a measure, if true, the Lord cherisheth that least degree of goodnesse.

3 No Saint, not *Paul* himselfe can doe as hee would, nor can conquer all corruptions: but yet, first, is not carried away to grosse sin, though not so pure as an Angell: secondly, hee giueth not vp all, but striueth hard to

the marke and high price:
is not contented with, but complaining, and combating with it, he gets ground.

## CAP. 16.

*Lets of Satan by temptations to despaire of Gods mercy.*

IF our naturall estate content vs not, Sathan windeth about to bring vs to such a degree of discontent, as to drowne vs vtterly in the gulfe of despair. And this looketh three waies;

1 If we looke to God, hee would haue vs despaire of his mercy.

2 If to our selues, to despaire of our owne estates.

3 If to Repentance, to despair of that as vtterly { Impossible. / Vnprofitable;

1 To bring vs to despaire of mercy,

mercy, he will set before the sinner, the greatnesse, foulenesse, and hainousnesse of his sinnes, which as before they were done, he made seeme as a mote, now he maketh them swell to the magnitude of a mountaine.

Seest thou not how numberlesse thy sins are, and of deepe dye? hath not God giuen thee ouer so long, to commit such outragious sinnes, so scandalous against such meanes, often against thy knowledge, and since thou supposedst thy selfe called? and is it not now in vaine to repent of them? Seeke Repentance and Grace with teares, as *Esau*, thou shalt not finde it, God being iustice it selfe.

To helpe our selues against this great iniurie, thus frame our answer:

If I looke all on Gods iustice, or my owne iniustice, I were indeed altogether hope-

leſſe; or if I looke onely on the law of God, the rule of all iuſtice, that knoweth no mercy, no Repentance: But God in great mercy hath ſet a meane betweene his iuſtice and my iniuſtice, and that is the Goſpell of his Sonne, which Preacheth Repentance, and proclaimeth a pardon; ſo as now if the law caſt and condemne me by my owne demerits, the Goſpell offereth me free ſaluatiō by the al-ſufficient merit of Chriſt: and now as I behold the curſe of the law, due to my ſinnes to humble me; ſo alſo I lay hold vpon Chriſt, on whom that curſe was laid, to iuſtifie me: For he was made a curſe, not for himſelfe, but for vs, that the bleſſing of *Abraham* might come vpon us.

2 I grant all thy premiſes: My ſins are as great, as hainous, as numberleſſe, as thou ſpeakeſt, and againſt great meanes; but ſhall

shall I conclude with thee, that either I must not turne to God, or that God will not returne to me? God forbid. Nay, first, the greater my sinnes are, the more need haue I to repent; the more deadly my disease is, the more need haue I of the Physitian: the more my sinnes be in number, I haue more need to lessen them by Repentance, rather than by impenitency to make them both greater and heauier: the longer I haue continued in them, the more need haue I to hasten out of them.

The more dangerous and festered my wound is, the more haste I must make to the Surgeon. If a bone were broken in my body, I would not beleeue him that should tell mee it were too late to get it set againe.

The greatnesse of my sinne therefore shall neuer hinder, but further my Repentance: and

were

were I not so great a sinner, I should not see so much need of Gods mercy, or Christs merits, but now being so heavy laden, I have more need to come to Christ to be eased. He came to call sinners to Repentance, and this Physitian is not so weake or unskilfull, but he can cure deadly diseases, as well as infirmities: he cured him that was 38 yeares diseased, *Joh.* 5. 2. Or shalt thou think the Lord hath forgotten to bee mercifull, and will not returne, as thou suggestest? For,

1 Can hee forget his nature and cease to bee God, mercifull, gracious, abundant in mercy and truth, reserving mercy for thousands, forgiving iniquitie, transgression and sinne, *Exod.* 34. 6, 7. Who is a God like unto him, passing by the transgression of his people, and not retaining wrath for ever, for mercy pleaseth him, *Micah* 7. 18. Or can

he

he forget his promise, and deny himselfe? *Isa.* 55. 7. Let the wicked forsake his way, and returne, and he will haue mercy, for he is ready to forgiue; and *Matth.* 18. 21. hath he commanded vs to forgiue our brethren offending seuenty seuen times, and will not hee forgiue vs our offences? the scope of that parable. Is not hee rich in mercy to forgiue ten thousand talents, yea the vttermost farthing?

I will therefore, hearing that the King of Israel is a mercifull King, submit my selfe as *Benhadad*, 1. *King.* 20. It may be *Ahab* will spare thy life; assuredly the God of Israel will spare thy humbled soule, who cannot forget his owne glory, whose mercy and grace is more magnified, as the sinner is greater that layeth hold vpon it. I will resolue as *Hester*, to goe in to the King, If I perish, I perish. My sinnes are so

so great, I dare not adde a greater of despaire; *Plus peccauit Iudas, desperando, quam prodendo Christum.*

3 I neuer read that the greatest sinnes could make true Repentance vaine; I finde sinnes red as scarlet and crimson, made white as snow, *Isay.* 1. 18. I see Harlots, Idolaters, Persecutors, Witches, Theeues, by Repentance, acquitted and accepted to highest grace. I see murtherers of the Sonne of God, who shed his bloud, drinke his bloud by faith; and vpon their Faith and Repentance were conuerted and saued, *Acts* 2.

Can there be greater sin than to blaspheme and persecute the Church of God? yet *Paul* obtained mercy for this, that hee might be an example to others to come, that should beleeue vnto euerlasting life, 1. *Tim.* 1. 16. Could there be a greater sinne than

than *Peters*, after ſo many warnings and vowes, to deny and forſweare his Maſter, and curſe himſelfe; and this againe and againe? and yet our Lord mercifully looked backe vpon him, and gaue him both Repentance and mercy.

4 I haue learned not to caſt both mine eyes vpon my ſinne, but reſerue one to behold the remedy.

Doe I ſee, (as *Danid*, *Pſal.* 51.) a multitude of ſinnes, yet with the other, I behold a multude of mercies; I ſee ſinne abounding in mee, but grace abounding more. I ſee a ſea of rebellions ready to drowne me, but withall, a bottomleſſe ſea of compaſſions to drowne all them, *Micah* 7. 19. I behold, mourning, a number of wounds and ſoares on my ſoule; but withall, a balme to cure all my wounds. I haue a million of debts, and not a farthing

farthing to pay: but I haue a good surety, a good Samaritane vndertaking to pay all; a merciful Creditor saying to me, Haue not I forgiuen thee all? I haue deserued a million of deaths by my bloudy sinnes, but I see an infinite vertue and merit in the bloud of Christ, that cleanseth all sinnes; this was shed not onely for small sinnes, and is neuer dry. I heare many menaces, and threats for many sins, but I reade of as many promises of mercy, and all they indefinite, excluding none, whose impenitency and infidelity excludeth not themselues. I see the nature and measure of my sins vtterly separating me from God: but I see that the Lord measureth not the sinnes of his according to their nature and measure, but according to the affection of the sinner; and therefore the foulest sinnes, being heartily bewailed,

carefully

carefully resisted, by godly sorrow cast out, that sinner shall get his suite of pardon, at the throne of grace. I see euery sin deseruing damnation; but I see also that no sin shall condemne, but the lying and continuing in it: and therefore I must repent. I see the miserie and loathsomenesse of my disease; but because I see the Physitian is not so much offended with the loathsomnesse of the disease, as the contempt of his physicke in the Patient; I will not reiect the physicke, because I expect cure.

## Cap. 17.

*Lets from Sathan by temptations to despaire of our selues, and of our owne estate.*

2. IF Sathan cannot preuaile to make vs despaire in regard of

of Gods mercy, he will assay to bring vs to despair of our selues, and our owne estates: that although the Lord haue mercy in the full sea and ocean of it, yet thou art vnworthy of the least drop of it. Mercy is for vessels of mercie; but thou art a vessel of wrath, a grieuous sinner, and euery day addeth to thy sinne; and Gods iustice treasureth wrath as fast against the soule. It is in vaine for thee to repent: God will be found of his owne children, not of such as thou art.

*Ans.* He that would deceiue, will hide himselfe in generalls: So Sathan here layeth load vpon the fearfull soule, to hold it from Repentance. But resolue this Temptation into the particular branches, and see the strength and consequence of it.

Here are wrapped vp foure seuerall reasons to driue the sinner

ner from repentance: 1. becauſe he is vnworthy of mercy: 2. becauſe hee hath incurred the iuſtice of God: 3. hee is a grieuous ſinner, and is no child of God: 4. hee daily addeth to his ſin and prouocation; which Gods childe doth not.

1. I am vnworthy of mercie or loue; and therefore muſt not ſeeke it.

*Anſ.* 1. God neuer loued any man for his own worthineſſe, or any thing in any man cauſing his loue: and all the worthineſs in the moſt, and beſt worthy, is but an effect of Gods loue, but no cauſe at all. For, what worthineſſe was in vs before wee were, that moued him to elect vs to ſaluation? what worthineſſe in vs being yet ſinners and enemies, that he ſhould with ſo deare a price redeeme vs? nay, *Rom.* 5. 8. herein God ſet out his loue, in that, while we were enemies,

mies, hee reconciled vs by the death of his Sonne. Say as the Centurion, *Luke* 7. 6.

2. The best and deerest vnto God, durst neuer appeare in their owne worthinesse: *Paul*, himselfe, regenerate, would not be found hauing his owne righteousnesse, but that which was by faith in Christ, *Phil.* 3. *Iacob* must come to his father for a blessing, in the garment of his elder brother. Wee must cast off our owne ragges, before we can put on the wedding garment.

Neuer any of the Saints were capable of mercie, but by an holy despaire of themselues and of their owne worthinesse: and therefore did seeke, and finde a worthinesse elsewhere; because they could finde none in themselues. Let whosoeuer will, with Papists ascribe any thing to their owne merits; they detract so much from Christ, and his free

Grace;

grace; they cast themselues off from Christ, and are fallen from grace.

3 The tenure of our saluation, is not by a Couenant of Workes, but by a Couenant of Grace, which is a most full, a most free, and euery way grace, founded not in our worthinesse, but in the grace and good pleasure of God. And this is sutable to God, whose honour is to bee first in goodnesse: Hee loued vs first, 1 *Iohn* 4.19.

4 By this reason, no flesh should be saued, all being alike dead in sin; not sicke only: all the children of wrath by nature, and I am as worthy as any child of wrath can be: and if any as vnworthy as my selfe come to saluation, why not I by the same way of repenting, and bewayling my owne vnworthinesse, and flying out of my self to Christ, who alone is worthy?

5 Why

5 Why ſhould I deſpaire now, ſeeing God hath made me worthy in Chriſt, and hath loued me while I was an enemie, and hath out of his loue called me, in ſome meaſure purged me from corruption, and not onely quickned me with his ſpirit, but endued mee with ſome meaſure of grace; but that he will continue his loue, and worke in me to the end? *Iohn* 13.1.

2 Becauſe God is a iuſt and a ſeuere reuenger of ſin: therefore I muſt not repent and ſeeke mercie.

*Anſ.* But the concluſion and argument of Scripture is cleane contrary. Is God iuſt, and a righteous iudge? we muſt therfore iudge our ſelues, if wee would not bee iudged of the Lord; 1. *Cor.* 11. Hath hee appointed a day to iudge the world by the man Chriſt? therfore let all men bee admoniſhed enery

euery where to repent, *Acts* 17. 31. Will God bring euery secret into iudgement? therefore let vs feare God and keepe his commandements. There is no straighter tye to Repentance, and Obedience, than consideration of Gods iustice.

2 God is iust: and therefore when he hath made mee of vniust iust, and righteous in Christ, hee will for euer repute me so. Nay euen his iustice cannot but bestow mercy and grace on mee a beleeuer, because in Christ I haue fully satisfied his iustice, and in Christ deserued his loue.

3 God is iust; and this is a strong motiue to repent, and beleeue in Christ, for his iustice will not suffer him to punish one sinne twice; nor to demand a debt once paid, the second time. Nay, his iustice assureth mee of mercy. 1. *Iohn*, 1. 9. If wee acknowledge

knowledge our sins, he is faithfull and iust to forgiue our sins: his iustice assureth repentance of mercy.

3 Because I am a grieuous sinner, I am no childe of God; and so all my Repentance is in vaine.

*Ans.* 1. Why, are not all grieuous sinners before they repent? what was *Adam*, *Dauid*, *Peter*, *Paul*? or what be grieuous sins, if poligamie, adulterie, murder, lying, denying and forswearing Christ, blasphemy, persecution, breathing slaughter, and threatning against the Church, bee not?

Doe not all, euen the regenerate, pray daily, Forgiue vs our trespasses?

2 Am I a grieuous sinner? I must therefore so much more carefully and earnestly repent. I want not encouragement, I see that woman who was called a great sinner, a notorious adultresse,

treſſe, *Luke* 7. & 37. ſeeking mercy from Chriſt, receiue that comfortable anſwer, Thy ſinnes are forgiuen thee. 48. Thy faith hath ſaued thee, Go in peace. 50. I ſee that poor Canaanite whom Chriſt calleth a dogge, yet earneſtly ſeeking mercy; gathered ſome crummes that fel from the Table. Gods mercy ſhall bee more manifeſted in reſtoring great ſinners: his power more magnified in raiſing dead and rotten ſinners: my lone more footed; as that woman, *Luke* 7. 47. Many ſins were forgiuen her, for ſhe loued much.

4 Becauſe I ſin daily againſt God, I am none of his, & in vain ſeeke for fauour.

*Anſ.* 1. Our Sauiour teacheth vs to ſay, Our father, and yet to pray daily, Forgiue vs our treſpaſſes: Therefore hee that ſins daily, may call God father.

2 *Paul* was a child of God,

being regenerate; yet had a body of death, and a law of sinne about him daily, *Rom.* 7. 24.

3. I sinne daily, but I repent daily. The wicked reioyce in it. I sinne, and yet resist sinne, and striue against it daily: I do hatefull things, but I hate that I doe: I breake the law, but yet I loue the law as holy, iust, good: flesh is in me, but I am not in the flesh.

Now tell mee Sathan, canst thou gather such figs of thistles, or grapes of thornes? who euer heard a childe of hell repent?

*Ob.* No? did not *Esau*, *Iudas*?

*Ans.* To repent, is not onely to know and confesse what is bad and naught, as they, and as the Gentiles, *Rom.* 2. 19. but a change of the heart, seene in an earnest affection and strife to loathe the bad, and embrace the good. And this had not, did not they.

How-

However therefore I confesse my naturall disease discouereth it selfe in daily issues and symptomes: yet this sicknesse is not vnto death, but that God may be glorified in raising mee vp by his mighty power. I am not dayly sorrow, nor so long in the graue of sin, but his mighty word can, and will call mee forth to life.

## CAP. 18.

*Lets from Sathan by Temptations to despaire of our Repentance, from* { *Impossibilitie,* / *Difficultie.*

3. IF Sathan cannot preuaile to make vs despaire, neither of Gods mercie, nor our owne estates, then he assayeth to bring vs to despaire of our repentance.

And this in three respects,
1. of impossibilitie,
2. vnprofitablenesse,
3. of relapses, or relinquishing Repentance.

1. What an impossible thing dost thou attempt? dost thou euer thinke to master thy sinnes, which are so inbred, so neare, so necessary, so profitable as eyes, hands, yea, as ayre, fire, or water? wilt thou striue against the streame, where it is so impossible to ouercome, and forsake them?

How often hast thou purposed, promised, vowed, and resolued to enter the way of Repentance, but couldst neuer attaine to goe through against any one sin?

2. Thou shalt finde another manner of taske in Repentance, than thou dreamest off: it calleth for more paines, sorrow, mortification, difficultie, prickings of heart, than euer thou lookest

lookest for, or art able to indure: and therefore neuer goe about it, vnlesse thou hadst more hope to attaine it.

*Answ.* Thus the diuell, like churlish *Laban*, neuer persecuted *Iacob* so much, as when hee was departing from him: and our owne sloathfull corruption saith, A Lyon is in the way, *Prou.* 20. and the sluggard saith, It is too cold, he dareth not goe forth to plow, *Pro.* 29.

But to the first, concerning the multitude, masterfulnesse, and necessarinesse of thy sinnes, answer thus:

1. I discerne indeed an huge army of sinnes, and sweet lusts to encounter: and these sonnes of *Zeruiah* are too strong for mee, and it is impossible for mee to ouercome them, if I looke at my selfe or my owne strength; but as *David* against *Goliah*, I come against these Gyants, in the name

and strength of the Lord, by whom I shall behead them: It is he that teacheth my hands to warre, and my fingers to fight: It is his battaile, and hee will giue the victory, and close my enemies in my hand.

2 I discerne many enemies against me, & I cānot stand before them, but the Lord hath opened mine eyes with *Elisha's* seruant, 2 *King.* 6. that I see more now with me, ready to fight on my side, than they, that are against me. Thou wouldest deceiue me, in carrying both mine eyes in things against me, but I behold the Lord neare mee with grace sufficient. I see what spirituall helpe and succour he is ready to supply me with, while I constantly cleaue to his helpe.

3 Though I be to deale with many and mighty sins, yet they are already conquered enemies, spoyled of their power by the victory

victory of Iesus Christ my Lord; so as I haue nothing to doe, but follow the chase and spoyle of vanquished forces.

4 Though they were neuer so deare, and beloued sinnes, yet must I heare the voice of God, saying as to *Abraham*; Take thy sonne *Isaac*, whom thou loueſt, and offer to mee in sacrifice: though indeed what euer they pretend, such is their loue, as if I kill not them, they will kill me; and therefore though I haue sometimes vowed, resolued, and purposed Repentance in vaine; now by the grace of God I will make a new onset to better purpose.

A Souldier though hee haue once turned his backe, will fight againe, and wounded the second time, will seeke cure againe.

A Merchant brought behind hand, will trade againe more cautelously; a Mariner that hath

ſuffered ſhipwracke, will to ſea againe, and trafficke againe: and I will neuer be ſuch a ſlaue, as though I be prenented againe and againe, yet I will ſeeke my liberty ſtill.

2 But whereas thou obiectſt the difficulty, ſorrow, paine, and vnconquerable labour of Repentance: I anſwer,

1 Were the worke of Repentance ſo painefull as thou ſayeſt, firſt, what paine would a man ſuſtaine to auoid ſickneſſe of body, loſſe of goods, pouerty, ſhame? and ſhall not I be at paines to auoid eternal ſhame, loſſe of ſoule, and ſaluation?

2 What infinite paines and ſorrowes indured Chriſt for my ſaluation? and what was his ayme in all that, but to make rough waies ſmooth? *Eſa.* 42. and ſhall not I be at ſome paines for my ſelfe? and what paines haue the Saints beene at in taking of the

the Kingdome by violence, and apprehending life eternall through fire and water, and infinite deaths and torments? Is it not worth so much to mee, as them?

3 Is there no paines in going to hell, in the diuels commandements, in the seruice of sinne? is there not more paines in committing, than forsaking any sin? See it in one sinne of vncleanenesse, is there not more paines in contriuing his sinne, wasting his body, consuming his goods, exposing himselfe to the shame of men, to the punishment of the Magistrate, to the iustice & curse of God in body and soule, than in forsaking his sinne? and so in the rest.

4 Is there no sorrow, nor burden in the consequents of sinne? is it no paines to haue a selfe-secret accusation, a biting conscience, a gnawing and vn-

dying worme, a ſound of terror euer in the eares, feare and flight when none purſue? is there no baſeneſſe in ſinne to be a ſeruant, and ſlaue to luſts? & is there any ſlaue to the ſinner, that is ruled and hurried by the will of the diuell? No Galley ſlaue but would breake from his chaines, *vijs & modis.*

5. Were the pains of Repentance ſo difficult as thou ſayeſt, and intolerable, yet the priuiledges and recompences of that pain, are as great: what ſick man would not diſpleaſe his taſt with a bitter potion, to recouer health, and retaine his life? the ſufferings of this preſent life are not worthy the glory that ſhall be reuealed; the momentany afflictions of this life, cauſe a weight of eternall glory.

Reſolue therefore of this paines, and doe it betimes: for if it be hard and difficult now,

will it be eaſier by delaying, by deſpairing, when thy ſinne is ſtronger, and thy ſelfe weaker? An ague, the more fits, the more incurable; a Beaſt, the older, the more vntameable; and ſinne is a leauen, the elder, the ſowrer and ſtronger. Make not thy ſelfe more labour by ſufferance of ſin: make an onſet with courage, as the hearty ſpyes, *Caleb*, *Numb.* 13.31. and *Ioſhua*, *Numb.* 14.19. they are but bred for vs.

2. But indeed the worke of Repentance is not ſo painefull and ſorrowfull as thou pretendeſt; for, is it not Chriſts yoke? and is not Chriſts yoke eaſie and ſweet? and there be other things that make it ſweet and eaſie, being an Euangelicall commandement.

1. The preſence of grace, which conquereth difficulties, foyleth temptations, 1. *Ioh.* 5. He that is borne of God, ouercom-

meth

meth the world, for hee hath a grace sufficient for him. I must not fixe mine eyes onely vpon mine owne resistance, but on Gods assistance, by whom I shall bee able to leape ouer all walles, and impediments. *Psal.* 119. I will run the way of thy commandements when thou hast inlarged my heart.

2 The promise and donation of the spirit, that we may walke in the way of Gods Commandements. *Ezek.* 11. 19, 20. And I will put a new spirit in their bowels, and take the stony heart away, and giue them an heart of flesh, that they may walke in my statutes, and keepe my iudgements, &c. 1. *Cor.* 3. Where the spirit of GOD is, there is liberty.

3 Loue of grace, and loue of God maketh euery thing sweet. 1. *Ioh.* 5. and 8. This is the loue of God, that we keepe his commandements,

mandements, & his commandements are not grieuous: *Da amãtem & ſentit quid dico. Aug.* Loue of gaine maketh the Merchant refuſe no aduentures of ſea.

Loue of God makes *Abraham* offer his onely *Iſaac*; a difficult commandement: *Iacob* loued *Rachel*, and the ſeuen hard yeers of labour, ſeemed to him a few dayes. The mother loueth the child, and ſwalloweth all paines, watchings, and difficulties, vnweariably.

Gods loue for vs, made him vndertake many worſe torments, and ſorrowes; loue of Chriſt made the Martyres paſſe fire and flames, and moſt exquiſite torments, with ſweetneſſe and pleaſure, as if they had been in beds of roſes: Loue of God is vnconquerable, much water cannot drowne it.

Now is Sathan fully anſwered; get Gods grace neare thee, the preſence

presence of the spirit, and loue of grace, and downe shall all the barres and impediments; & the most difficult commandements shall be made easie.

## Cap. 19.

*Lets from Satans temptations from the vnprofitablenesse of our Repentance.*

2 TO bring vs to despaire of our Repentance, to the impossibility or difficulty he will vrge the vnprofitablenesse of it: What can thy Repentance doe, being so slight, so sinfull, so vnworthy? thou canst not looke to be perfect, and how can God accept that which is so vnworthy and imperfect? Besides, dost not thou see many wicked men, as *Saul*, *Esau*, *Iudas*, gone farre beyond thee in bitter sorrow, and shewed

shed farre more signes of Repentance, than thou, and yet all in vaine, for they were reiected and damned?

*Answ.* This is a dangerous dart, and must be wisely repelled.

I grant my Repentance to be weake and vnworthy, but I am taught in Gods Booke heere That it is neither my Repentance, nor worthinesse of it selfe, that washeth away my sin, or can satisfie Gods iustice; for then it were indeed as thou sayest: but it is the bloud of Iesus Christ that washeth away all sinne, 1. *Ioh.* 1. 7. and that reconciliation with God, dependeth not vpon the quantity or merit of my Repentance, but vpon the merit and vertue of Iesus Christ, whom I, a repentant sinner, lay hold on for saluation. My Repentance, were it neuer so perfect, can neither satisfie God, nor iustifie

iuſtifie me before God, but onely teſtifie that I am a beleeuer prepared to receiue Chriſt, and thankefully to accept him with his merits, by ceaſing to ſinne againſt him.

2 I find in the Scripture, that as no man is accepted for his perfect Repentance, ſo none is reiected for the imperfection of his Repentance, if it be ſound and vnfained: for then it is a certain fruit of a liuely faith, and ſo of the preſence of Chriſt, and of the life of God; euen as the leaſt bud or bloſſome appearing, is a certaine demonſtration of life in the roote. God careth not how great, but how true and ſound our Repentance is; not how much, but how good; he accepteth not for quantity, but for quality: yet where grace is found, and right in quality, it will euer ſtriue to increaſe, and abound ſtill.

3 Not-

3 Notwithstanding my Repentance be weake, yet being an Euangelicall grace, a mite is accepted: a grayne hath his due weight: a desire to repent; a will for the deed; a ready minde for performance; a sorrow because I cannot sorrow: these goe for godly sorrow, and my faith getteth Christ to supply the rest. Thus the Christian is to be fortified against the weakenesse of his Repentance.

2 Thou sayest, many wicked men haue gone farre in desperate sorrowes. I care not how far they goe beyond me therein: but that is farre from godly sorrow, both in the nature of it, and in the acceptance of it. My sorrow is for God offended, for God loued for himselfe; my sorrow is from God, and goeth to God againe: theirs was not a seeking of God, but of themselues: my teares of sorrow, haue a washing

and

and cleanſing vertue, ſo not theirs: my ſorrow is as a ſoaking raine, which hath wet the very rootes of my heart, ſo not theirs. And for acceptance, they haue no promiſe to be accepted in their deſperate ſorrow: but I haue a promiſe, that my humiliation, ioyned with faith and reformation, ſhall bee accepted in Chriſt, in whom my perſon is accepted.

## Cap. 20.

*Lets from Satans temptation from our relapſes.*

3 BVt ſeeſt thou not that for all thy Repentance, thou falleſt againe into the ſame ſins, which hadſt thou truely repented, thou ſhouldeſt neuer haue done? what good doth thy waſhing, who forgetteſt that thou waſt

waſt waſhed? True repentance is a Repentance neuer to bee repented of; as thine is.

*Anſ.* To turn to ſin as a dogge to the vomit, and as a ſwine to the wallowing after waſhing, is a dangerous caſe, but not hopeleſſe and deſperate.

And howſoeuer it is not ordinary for the child of God to fall diuers times into the ſame grieuous ſins; yet notwithſtanding, ſome comfort here belongs to troubled conſciences: But let no preſumptuous ſinners meddle with it.

1. Godly men are the ſame men after ſinne and repentance, that they were before; beſet with the ſame infirmities, and no more priuiledged from error than before.

2. Experience ſheweth, not only ſubiect to the ſame infirmities daily; but often taken in the ſame ſnares: as, wandring

thoughts,

thoughts, idle ſpeeches, diſtra-ctions in prayer, negligence, and too much vnprofitableneſſe in hearing, raſh anger, with many daily omiſſions; whereof, who can cleare himſelfe, ſo long as he carrieth the cauſes of daily fay-ling about him? as

1. Ignorance. Many know not many ſins to bee ſins: as the Patriarches knew not Poligamy to be ſinne.

2. Weakeneſſe of grace. A childe of God for weakeneſſe may get many fals to day, and riſe againe, and as many to mor-row, and riſe againe; yea, and if he hurt himſelfe, and cannot riſe himſelfe, his father will help him vp.

3. Inconſiderateneſſe, and not attending his way & watch. A man in haſte may take diuers fals, and many ſlips; ſo as if of-ten falling into the ſame ſin did exclude from Grace, or barred

vs of pardon, we were all hopeleſſe.

3. Relapſe doth not alwaies argue former Repentance to bee vnſound: becauſe 1. Repentance is an effectuall inſtrument to ſeale vp forgiueneſſe of former tranſgreſſions; but not a fence from all force of ſin for time to come: 2. foundeſt Repentance of all doth not wholly aboliſh and take away ſin; but abateth, weakeneth, and leſſeneth it.

4. The article of remiſſion of ſins excepteth not relapſes, becauſe the promiſe of remiſſion doth not except them; neither is the vertue of Chriſts merit to bee reſtrained to ſins once committed, but to all ſinnes truly repented.

5. Many examples of Saints in Scripture raiſed from relapſes, giue comfort in this Temptation. *Lot* was twice ouercome with wine: *Marie* the Virgin twice

twiddle heckt of Christ for curiositie: *Iohn* twice worshipped the Angell.

6. True it is, that relapse into a disease is more dangerous than the first assault; yet proper physicke seasonably applied may cure the relapse as well as the first disease.

Repentance is Christs Physicke, and so soueraigne, as can not be foyled by relapses into the same disease. Whence wee are commanded to renew our Repentance daily, as we renew our sins: and the Physitian is as able to cure the same disease as he was before. And yet we hold the rule of *Isidore*, *Non pœnitens est, qui adhuc agit, quod pœnitet; id est*, if hee doe it both *actu* and *proposito*: but if hee sincerely purpose against all sin, and keepe aliue his zeale & hatred against that hee doth, this preiudiceth not his former Repentance. But

as

as he did truly run that now ſitteth down; ſo did hee truely repent that ſinneth againe againſt his purpoſe, and ſincere intention of his heart.

## Cap. 21.

*From Sathans Temptation to preſumption that our ſinnes are not many nor great.*

3. IF Sathan cannot driue men off Repentance by engines of deſpaire, he aſſayeth if he can make them preſumptuous of mercie, without ſerious Repentance. He knoweth the truth of that of *Auguſtine, Tam ſperando, quam deſperando, perennt homines:* and that deſpaire hath ſlain his thouſands, but preſumption his ten thouſands. And euery deceitfull heart, is like a deceiuing Prophet, that cryeth Peace, peace,

peace, when ſword and danger is the neareſt.

For this purpoſe he vſeth three maine arguments:

1. Perſwadeth the ſinner his ſins are not many, nor great.

2. But if they bee, Chriſt hath dyed for the ſins of the world.

3. God is ſo mercifull as hee will not condemne them for them.

1. It is a wonder, that a man looking vpon his ſins ſhould preſume; but that ſuch muſt be giuen vp to ſtrong deluſions, to beleeue lyes, that will not receiue the truth in the loue of it; and lye vnder that heauie ſtroak of Gods iuſtice, to bee giuen vp to the waies of his owne heart; which is, to wander in the paths of death.

But againſt this Temptation, know, that there is not a more certaine propertie of a wicked man,

man, to know himselfe by, than by allowing himselfe in the lessening and mincing of his sinnes: for it is an issue of the loue of sin, that will not bee warned of the deceitfulnesse, neither of sin nor of his own heart.

1 Here is a man wofully deluded by the Diuell, who hath turned the wrong end of the prospectiue to his eye: wherin things as huge as mountaines & cities, seeme as small as mole-hils. And is it not iust, seeing he will not beleeue God who telleth him that the least sin separateth, and is a partition wall betweene God and him? maketh him the child of wrath, shutteth heauen, openeth hell, killeth soule and bodie? What perswasion could make this man beleeue that a stab at heart, would not kil him? because a small pricke.

2 A man is befooled by himselfe, who neither knoweth

Gods waies, nor desireth to know them; but entertaineth wilfull obiections against the meanes of knowledge, and coueteth himselfe with questions, whether his sins be sinnes. You haue not yet proued (saith hee) my vsury to bee sin, nor fashions of apparrell to be sin, nor drinking healths to excesse and inflammation to be sin, nor to doe this and that on the Sabboth in ciuilitie to bee sinne: all this while the sinne is kept close and warme, and is none of the greatest, because they are not resolued. But are not these of the number of those, of whom *Peter* speaketh, they are willingly ignorant, yea wilfully ignorant? as those that will not bee ruled and guided by their teachers, afraid to be resolued. As the beggars that will not haue their soares cured, because they are a couer for their ease and idlenes, and

and now and then get many a penny by them; and are affraid of none so much as the Surgeon. Thus hee sends among *Salomons* simples, that are friends of sinne, but enemies to their own soules.

3. Here is a man branded with an high wickednesse by the spirit of God. *Psal.* 36. 1. & 2. Wickednesse saith to the wicked man, there is no feare of God before his eyes, for he blesseth and flattereth himselfe in his sinne, euen while his owne heart findeth his wickednesse. There is no grace.

Loue would not displease a friend in the least discourtesie: So the loue of God. A chast wife will rule her selfe, not to show the least looke, or behauiour to offend her husband. Holinesse would abhorre all sinne; repentance would feare all, euen the least.

CAP. 22.

*Lets of presumption in that Christ dyed for all men.*

THe second Obiection to bring men to presumption vrged by Sathan, is this: But Christ dyed for all men: and if thy sins be forgiuen in him, what needeth all this ado? as if thou wouldest satisfie againe for that which Christ hath once satisfied. If Christ haue redeemed all, then thou art safe: if he haue redeemed but some, bee as carefull as thou canst, thou canst neuer bee assured that thou art of that number; and therefore howsoeuer, thou mayest enioy thy sin.

*Ans.* Christs precious bloud, the price of redemption, was for the vertue and value of it, for the sins of the whole world and

and euery person: but neither in the purpose of God, nor in the will and intention of our blessed Sauiour, nor in the spirituall application of it by liuely faith, is it effectuall to all and euery one, neither are all vniuersally redeemed by it.

1. The Scripture meaneth by all, not euery particular, but many. *Matth.* 26. This is the bloud shed for many for remission of sins. *Matth.* 20 28. The sonne of man came to giue his life a ransome for many. *Isay* 53. 11. My righteous seruant shall iustifie many. *Luke* 2. 34. Hee is for the rising and fall of many in Israell

2. All, is taken for all kindes, not persons. And this ground answereth a number of places alledged to the contrary. *Titus* 2. 11. The grace of God appeared, bringing saluation to all men; that is, all kindes, rankes, and conditions of men; euen ser-

uants as well as masters, vnto whom, and for whose comfort he directed his spirit.

*Heb.*2.9. Christ tasted death for all men, that is, for all kinds of men, not all particulars. *Rom.* 11.32. that he might haue mercie on all, that is, as God shut vp all vnder vnbeliefe, aswel Iewes as Gentiles; so hee will haue mercie on all, aswell Iewes as Gentiles, that neither Iew nor Gentile should be saued but by mercy. The word *all* cannot be taken collective, but distributiue, *Vt quosdam ex illis omnibus saluaret. Dionysius Carthus.* So 1.*Tim.*2.6.

2. There is an all, or vniuersalitie of the elect. *Esay* 53.6. The Lord hath layd on him the iniquitie of vs all, that is, beleeuers in the Messiah the Prophet, including himselfe in their number. And as there is a world of reprobates for whom Christ

Christ prayeth not, *Iohn* 17. 9. so there is *Mundus è mundo electus*, saith *Augustine*, for whom Christ is the propitiation. 1 *Iohn* 2. 2. He is the propitiation for our sins. *Ob.* Yea, and of the whole world? *Ans.* 1. Of the whole world of beleeuers: 2. of the whole world in generall in respect of sufficiencie, price, and vertue of his death; but not in respect of efficacie, which is hindered by the infidelitie of the wicked. Thus the vniuersall particle includeth not vnbeleeuers, impenitent, contemners, and enemies of Christ. For howsoeuer 1. Christ dyed for all in respect of the sufficiencie of the price, the vertue of his death being infinite in himselfe, and sufficient for all that by faith can apprehend it; and the preaching and publishing of it appertaineth to all: yet in respect of the fruit,

and application, it belongeth onely to the faithfull; because this remedy is propounded vnto all vpon condition of faith, which condition onely the beleeuer performes. *Ioh.* 3. 16. God so loued the world, that whosoeuer beleeueth in him, &c. Whosoeuer sayde in this condition, neuer tast any benefit by the death of Christ: and what were I better, if I had a plaister neuer so sufficient for my wound, if I apply it not to the sore? as no vnbeleeuer doth.

2 The Scripture speaketh of some, whom Christ neuer knew, *Matth.* 7. therefore there are some whom he dyed not for; for he will know them, whom he will dye for: but there are some whom he will not pray for, will he dye for those whom he will not pray for?

3 The Scripture plainely distinguisheth the persons: for whom

whom Christ dyed, from such as neuer shall haue benefit by his death.

1 He gaue his life for the Church, *Ephes.* 5. 25. that is, that part of the world that is washed and sanctified through the word: he dyed for those that part from their sinnes, not those that will hold on a course in them: he dyed for his people; his name is IESVS; for hee shall saue his people from their sins: implying, there is a people that are not his, for whom he dyeth not; a people that are strangers and aliens from the Commonwealth of Israel, I must therefore be one of those. I must dwell in Sion, the true Church: of those that dwell there, is said, their sinnes shall be forgiuen.

2 He dyed onely for his sheepe, *Ioh.* 10. 15. not for the goates: who be they? those that heare his voice, that follow him

in obedience, that heare not the voyce of a stranger, nor the voice of the tempting seducer, to draw him aside from following the true shepheard.

3 Hee dyed onely for his friends, *Iob.* 15.13. not for the wicked, for enemies, that say we will not haue this man to raigne ouer vs.

*Obiect.* He dyed also for his enemies, *Rom.* 5. 10.

*Answ.* Those for whom Christ dyed, were enemies in their nature & corrupt constitution, but now are friends by {grace, reconciliatiō

*Obiect.* But Christ dyed for Reprobates, for they were sanctified by the bloud of Christ, *Heb.* 10.29.

*Answ.* Sanctification by the bloud of Christ, is either externall, or internall: the former is onely in outward profession of Faith and participation of Word and

and Sacraments; and so these Apostates were sanctified, *id est*, severed from the Iewes and Pagans in profession. But they were neuer inwardly sanctified, nor the bloud of Christ neuer purified their hearts.

2 The Apostle speaketh of these Apostates, as they were in the iudgement of charity, reputed of men; who holdeth all them sanctified, that consent to the doctrine of faith; but not that they were so in the iudgement of certainty before God: for they were neuer of the Church, while they were in it. 1. *Ioh.* 2. 19. They went out from vs, because they were not of vs.

Am I then a friend of Christ, that I may be sure Christ dyed for me?

1 If I be a friend, I am a beleeuer. *Abraham* beleeued God, and was called the friend of God. *Iames* 2. 23. He dyed for no vnbe-

or be reconciled, I must be a holy creature, or he dyed not for me. *Rom.* 5. 25. God set forth his Son to be a reconciliation through faith in his blood.

A friend ought to be such, I must doe what soever Christ commandeth me. *John* 15. 14. Ye are my friends, if ye doe what soever I command you. A seeming friend, as *Herod*, may doe many things; but a true friend will doe all things, even difficult and costly commandements. If he bid me repent and returne, I must obey.

3 A friend must bee glad of an opportunity to shew his friendship and love, so must I. *Prov.* 3. 28. Say not to thy friend, I will answer thee to morrow, if now it be in thy power. If Christ thy friend, call thee to Repentance this day, defer me him not till to morrow; for then it may be out of thy power to shew

thy

thy friendship.

4 He dyed onely for those that manifest the fruits of his death, in the daily conquest and abolition of sinne: hee dyed for my sinne, that I might dye vnto sinne, and sinne dye in mee. *Rom.* 6. 2. How can they that are dead to sinne, yet liue in it? If sinne neuer dye in thee, Christ neuer dyed for thee, thou art still vnder the curse of sinne, that art vnder the power of it: if thou beest not redeemed from vaine conuersation, thou art not from condemnation of sinne.

2 I must daily finde the work of Christ destroyed in me, for by death he destroyed him that had the power of death, which is the diuell, *Heb.* 2. 14. If Sathan rule thee still at his will, and hold thee vnder the dominion of sinne, thou hast no benefit by Christs death.

3 If Christ be dead for mee,

I must manifest the obedience of faith, another fruit of his death. *Heb.* 5. 9 He is the Author of salvation to all that obey him, not to any that continue in sinne.

4 I must henceforth live to him, that dyed for me, 2. *Cor.* 5. 15. and he dyed for those, who whether they sleepe or wake, live or dye, live in him, and for him, 1. *Thes.* 5. 10. that is, are partakers of his life, and live to his glory.

## CAP. 23.

*Presumption of Gods mercy hindering Repentance.*

*Obiect.* 3 BVt is not God mercifull, who will not the death of a sinner? and therefore what needest thou so continually afflict and macerate thy selfe by Repentance?

*Answ.*

*Answ.* Yes, Gods mercy is a boundlesse Ocean, which can neuer be drawne dry, and he is mercifull to all, euen the worst, and vessels of wrath.

But first, distinguish of Gods mercy; it is either generall, whereby he saueth man and beast, and maintaineth the creature in a temporall being: thus he feedeth the Sparrowes, and cloatheth the Lillies: thus he is the Sauiour of all men, especially of them which beleeue, 1. *Tim* 4.10. For that place is meant of his generall prouidence: Or, secondly, there is a speciall sauing mercy, which tendeth to eternal life, whereby he tendereth men as a father. Now herein hee is mercifull to the worst in offering this mercy by Christ, and proclaiming it in the Preaching of the Gospell. But they are content with the other without this. This speciall mercy is not cast as

a muffe vnto all.

2 Let not Sathan delude thee by offering an vnlimited mercy where God hath bounded it. For that mercy which in God knoweth no bounds, in respect of persons, is bounded and limited according to the covenant of grace, and mercy, as appeareth in two conclusions.

*Conclus.* 1. 1 There be sundry sorts of impenitent sinners to whom the Lord couenanteth no mercy, but wrath. As,

1 Ignorant persons, who care not for the knowledge of God. *Isa* 27. 11. This people hath no vnderstanding, and therefore he that made them, will not be merciful vnto them: and 2. *Thes.* 1. 8. Rendring vengeance in flaming fire to all that know not God.

2 Hard hearted persons, that will not repent. *Rom.* 9. 18. Hee will haue mercy on whom hee will, and whom he will, he hardeneth

deneth, implying, that hardened persons are shut from mercy. *Rom.* 2. Thou that by the hardnesse of thy heart, treasurest wrath.

3 Wilfull and stubborne persons against the Ministery, and counsels of the word. *Ier.* 16. 5. Mourne not for this people, for I haue taken my peace from it, euen my mercy and my compassion: why? verse 12. For euery one walketh in the stubbornenesse of his heart, and will not heare mee: and therefore I will shew you no grace.

4 Presumptuous sinners, who say I shall haue peace, though I walke on in sinne. God will not be mercifull to that man, *Deut.* 29. 20. but the wrath of the Lord, and his iealousie shall smoake against that man, and all the curses in the booke of God shall ouertake him.

5 Onely vessels of mercy are *Conclus.* 2.

filled

filled with mercy; for ſaluation or ſaning mercy is not ſo prodigally beſtowed, being childrens bread, but on ſuch as are qualified and pointed out in the Scripture by ſundry markes.

1 All that muſt ſhare in this mercy, muſt be true members of the Church. *Iſay.* 63.7. I will remember the great mercies of the Lord, and goodneſſe towards the houſe of Iſrael, which he hath giuen them of his tender loue. Am I a true Iſraelite, a ſonne of *Abraham*, according to the faith? Doe I lay about mee for the bleſſing, as Iſrael did? Doe I wraſtle it out with God by prayer, and doe I preuaile for mercy and grace? Am I circumciſed in the heart, and daily part from ſinnes and luſts?

2 All that muſt ſhare in mercy, muſt be repentant ſinners; God would haue all ſaued, but ſo as they muſt firſt come to the know-

knowledge of the truth, 1. *Tim.* 2.4. But this they cannot doe without Repentance. 2. *Tim.* 2. 25. If at any time God will giue Repentance, that they may come to acknowledgement of the truth. *Ezek.* 33.11. God will not the death of a ſinner, but rather that he repent and liue.

3 Mercy is intailed onely to ſuch as loue God, and keepe his commandements: ſecond Command. *Exod.* 20. 6. He ſheweth mercy to thouſands of them that loue him and keepe his Commandements: for God is in couenant with no other, and veſſels of wrath cannot looke to be filled with mercy: yet this ſheweth not the cauſe of Gods mercy, for there is none in vs, and it is a free grace; but onely ſheweth the perſons that may claime it. Doe I loue God? All externall obedience without inward loue, is hypocriſie: Loue is the fountaine

fountaine of obedience. And doe I keepe the Commandements? I cannot fulfill them: but doe I keepe them in my vnderstanding, meditation, affection, in true purpose and indeauour in my whole conuersation? then mercy is mine.

4 Mercy belongeth to such onely as feare to offend God, and liue in any sinne. *Psal.* 130 Mercy is with thee that thou mayest be feared. *Psal.* 103. As a father pittieth his sonne, so the Lord him) that feares him. He that apprehendeth mercy, will not bolster himselfe in sinne, nor lay presumptuous sinnes vpon Gods backe, but the sense of Gods mercy will leade him to Repentance. *Rom.* 2. He knoweth that though mercy reioyceth against iustice, yet it destroyeth not Gods iustice: All the waies of God are mercy & truth: these are the two feet of God, by which

which hee walketh in all his waies: Let vs humbly fall downe, and kisse both theſe his feet. *Bernard.*

5 Mercy belongeth to the mercifull, to thoſe that are charitable & kind to their brethren. *Matth* 5. Bleſſed are the mercifull, for they ſhall finde mercy; but iudgement mercileſſe ſhall be to them that ſhew no mercy. Can we expect and receiue a full ſtreame, and not let fall a drop of mercy vpon others? Hath the Maſter forgiuen thee 10000. talents, and wilt not thou forgiue pence and farthings? *Matth* 18. 27. In ſpirituall things, will not we beare with the infirmities of the weake? are not we ſubiect to the ſame infirmities? doe not we conſider our ſelues? *Gal* 6. 1. Did not Chriſt become in all things like to vs, to be a mercifull high Prieſt? Haue we neuer had any ſores, which we would haue had others

others handle gently? Doe old men forget they were children? what lusts of youth and temptations they haue passed? In temporall things, we call for mercy on this, and that occasion, generall and speciall: God in his members call for mercy: Some men passe by as the Priest and Leuite, without all bowels, dry as flint, without hearts, hands, bowels; no charity, no humanitie: first, looke they for no more? secondly, may it be their case? thirdly, is it not a great misery on themselues, on their ill-gotten wealth, on their iniustice to God his Ministers and others?

CAP.

## Cap. 29.

*Lets of Repentance from our ſelues, at firſt, that it is vnpleaſing to nature.*

NOw we come to the lets and hinderances of Repentance, caſt in our way by our ſelues: for nothing can be a greater, or ſtronger Let to Repentance, than the naturall and idle vngrounded conceits of the vnregenerate heart, which hath deuiſed many wandrings & turnings to ſhift off the buſineſſe of Repentance.

1 A conceit, that it is vnpleaſing to nature: and indeed ſloathfull nature cannot indure the hardneſſe of Repentance: and no maruell that eaſe ſlayeth the foole, when it woundeth euen the godly themſelues. *Cant.* 5. 3. The Church will not foule her dainty

dainty feet, nor get off her bed to let in Christ, after many knocks and perswasions.

*Ans.* But what a distemper is in that iudgement, and how crazie is that vnderstanding of a sicke man, that feareth the remedie more than the disease? yet so foolish are wee in our owne wisedome, as to feare the remedy of repentance more than the sinne to be repented. We hold that extremitie of waywardnes, and neer to phrenzie, when a patient will rather chuse to dye of his disease, than to endure the taste of physicke, because it is bitter and vnpleasant: Euen so although godly sorrow be bitter and vnpleasant to corrupt nature; yet wisedome will conclude many things to bee wholesome, which are not so toothsome.

2. Compare and weigh in an euen ballance, whether the paine of

of wel-doing be matchable with the paines of ſin; whether the momentany paines of Repentance here, bee comparable to the eternall paines of impenitency hereafter: conſider whether the crop of ſin, or harueſt of repentance bee better. The wages of ſinne is death: and is not death painefull? but the harueſt of repentance is eternall life, 2. *Cor.* 7. 10. Godly ſorrow bringeth Repentance to ſaluation. Say now whether is eaſier, to ſow in teares, and reap in ioy; or to ſow in carnall iollitie, and reape in eternall ſorrow: whether is eaſier, to ſow to the fleſh, and reape corruption; or to ſow to the ſpirit, and reape eternall ſaluation.

3. Bee it that Repentance be vnpleaſing to nature: yet a Chriſtian hath more than nature; he hath a ſpirit of grace changing nature, and making

the Commaundement easie. Whence it is, that those that haue entred this way, and by the spirit haue mastred the flesh in part, finde nothing more sweet, than the tarteſt sorrow of sound Repentance: and this Repentance they neuer repent of.

Be it as *Basil. Laboriosa virtutis via*; yet render thy selfe as captiue to the commandement. Bee at some paines in subduing thy heart: thou shalt no sooner begin, but ease and ioy wil come, which shall abundantly recompence all former griefe and labour.

*Obiect.* Alas, then I neuer repented: for I feele no inward power nor motion, whence I can draw comfort from my repentance.

*Ans.* It may bee so: for perhaps thou hast performed that duty in a cold, and formall manner, or for sinister ends, not

for

for conſcience: and 3. by fits and ſtarts vnconſtantly, And how can a man that goeth backward and forward, make riddance of his way? But goe about it heartily, ioyne the inward ſeruice of the heart in ſeeking God, with the outward; tye thy ſelfe to a ſetled courſe in performance, fauour not the fleſh, nor care to fulfill it in the luſts of it; and be aſſured to finde more ioy and ſweet inward motion, at leaſt, much leſſe paine in the exerciſe of repentance, than in the exerciſe of ſin.

## Cap. 25.

*Obiections againſt repentance from a mans election.*

2. BVt why ſhould I thus abridge my ſelfe with

needlesse sorrow, and to very little purpose? For, if I look to God, I am either elected or not: If I be, I shall bee saued without all this ado: If I be not, all the Repentance in the world will not auayle.

Againe, looke to men: they be either such as repent not, but enioy the world, and their pleasures, and their sins too; and yet these liue and dye honestly and peaceably, and as well as any other.

Or they be such as do repent, and betake themselues to this strickt course: and these many of them in their liues are as deceitfull, vniust, couetous, proud, hypocriticall, as any men in the world: and many of them in their death as vnquiet, vncomfortable, & vnhappy, as those that neuer vndertooke such businesse.

*Ans.* To meet this dangerous sub-

ſubtiltie. 2. To thoſe that conceiue Repentance a vaine thing, becauſe of the certainty of Gods decree concerning their ſaluation or damnation.

1. The wiſe God in all his decrees, to his maine ends, hath alſo decreed the meanes, ſeruing and leading to thoſe ends.

The ends of his election are either next, which is the glorification of the elect, or the remote and higheſt, his owne glory in the Saints.

The meanes decreed to theſe ends, are Chriſt; Regeneration by the ſpirit, required in all that muſt be ſaued, euen the ſmalleſt infant; and in men of yeares, Knowledge of the Word, Faith, Repentance, Obedience. And as thoſe ends are ſtedfaſtly and vnchangeably; ſo are the meanes as certainely decreed as thoſe ends. And vnto theſe the elect are as certainly predeſtinated, as

to the ends themselues. *Ephes.* 1 4 Hee hath chosen vs in him, that we should be holy, and without blame before him in loue.

2. Gods wisedome teacheth euery Christian to imitate God, in tying his meanes and ends together: because as they cannot attaine those ends without the meanes; so they cannot digresse from the meanes, but misse of their ends. Gods decree stablisheth the meanes, not remoue them. God had giuen *Paul* the life of all in the ship, *Act.* 27.31 but when the shipmen would haue forsaken the ship, *Paul* saith, Except these men abide in the ship, ye cannot be saued: because God will saue them by meanes.

See the fallacie of this generall delusion, *à bene coniunctis, ad male diuisa.* And indeed Sathan wofully ouerreacheth vs, who in outward things

would

would haue men wholly to diſtruſt God, and relye wholly on the meanes: but in theſe ſpirituall things maketh vs lay all on Gods purpoſe and decree, and vtterly deſpiſe the meanes. What a falſe concluſion is it, If I be elected, doe what I will, I ſhall bee ſaued? For, as it is impoſſible that the elect ſhould not be ſaued; ſo impoſsible is it, he ſhould doe what hee liſt; and as impoſsible to bee ſaued without Repentance.

And though it bee true, that Election and Saluation bee coupled together inſeparably: yet the meanes run between them; and Gods order as ſtable as his decree. So as hee that is choſen to ſaluation, is choſen to faith, holineſſe, loue, perſeuerance, that by theſe ſteps he may walke in the way of ſaluation. *Quæ Deus coniunxit, nemo ſeparet.*

4. Obſerue the abſurditie of

this allegation against Repentance; and in all temporall things wee can scorne the conclusion. If God haue appointed thee to saluation, why commest thou to Church? what needest thou heare? what neede of the Sacraments? why prayest thou? all this cannot alter his decree; why turnest not thou then Atheist? See here the battry of all godlinesse, pietie, and all worship. So in temporall things, why dost thou not refuse meate in thy health, and medicine in thy sicknesse? and say, If GOD haue decreed my life, I shal liue, and neuer eate nor vse meanes.

So, cast off thy calling and trade, and say, If God haue appointed me to be rich I shall bee rich though I do nothing: and if not, all my trading will not auaile me.

5. Another delusion hideth it selfe in this allegation, wherby the

the deceitful heart would lay the cauſe of his impenitencie vpon Gods decree, whereas thy impenitencie is not an effect of Gods decree, but a conſequent. The cauſe being in thy ſelfe, a darkneſſe and wilfull blindneſſe in thy minde, an obſtinate contumacie of thine owne will, reſiſting grace offred; yea, a depraued delight and deſire in thy affection, who willingly deliuereſt thy ſelfe to bee bound in the chaines of vnrighteouſneſſe: So as thy deſtruction is of thy ſelf; and no ſinner is condemned, till himſelfe haue worthily deſerued it.

6. The guileſull heart willingly deceiueth it ſelfe with Ifs, and Ands; If I be elected, and if I be reiected: & that in things ſecret which belong to God, letting paſſe things that are reuealed: whereas euery Chriſtian ought to know himſelf elected,

and to beleeue it Gods order reuealed to bring vs to glory.

Christ would haue vs reioyce that our names are written in the Booke of life. And this is not by any extraordinary ladder to climbe to heauen, but by an ordinary way here in earth. For if we can finde found faith or holinesse in our selues or others, we may conclude certainly, our owne or others election.

How did the Apostle know, and pronounce the Thessalonians to bee the elect of God, 1. *Thes.* 1.4. but by their holines, faith, loue, and patient hope? *verse.* 3. whence he concludeth their election. So may we know our selues, and ought to know our selues elected, by being called out of the world. If my father haue giuen me an estate, and assurance in Land or Goods, now I know it was his purpose within himselfe before to giue it me.

me. If I see a manchilde borne, I now know that a manchilde was conceiued in the wombe the number of moneths before. If by faith and holinesse I can discerne my selfe or others, born into the Church of God, I am now as sure that this party was before all worlds conceaued in the wombe of GODS eternall election. So as, cleane contrary to this obiection, nothing can more vrge, and fasten the practice of Repentance on the soule, than the consideration of the decree of Gods election. Thus I haue insisted longer on this Obiection, because of the generalitie of it, and the subtiltie couched in it: and I finde it no where so throughly sifted.

CAP.

## Cap. 26.

*Obiections against Repentance of some that seeme not to repent, yet liue and dye honestly; and others that doe dye as fearefully.*

2. NOw to the instances of men. 1. Some repent not, and yet liue and dy, honestly and peaceably.

*Ans.* 1. All things fall alike to all for outward thing, *Eccles.* 9. 2. As is the good, so is the sinner in death. And the iudgement of a man is not to bee fetched from his outward death: but from his life, and faith, and fruits.

2. A wicked man may bee quiet and peaceable in death, because,

1. Their blinde presumption of a good estate in death, as in their life, assuring themselues of

of heauen & happineſſe, though they neuer repent.

2 Satans ſubtilty who knowing then to be his troubles, then not onely to hold them in the ſnare, but their companions that outliue them: leſt they ſeeing the terror and perplexities of their death, ſhould be mooued to change their liues.

3 Gods iuſtice on them, who leaueth them to dye, as they liued; not allotting them vnderſtanding, ſenſe, memory to remember themſelues, who haue all their liues forgotten ſinne. But this iuſtice of God on them, ſhould make vs rather haſten our Repentance betimes, while our ſeaſon laſteth, and our vnderſtanding, health, and ſenſes, than longer to defer it.

2 Others made ſhew of Repentance, and ſtrict walking, but very vniuſt, deceitfull; in a word, the worſt of men in their

their dealing.

*Anſw.* This is for the moſt part an vngrounded clamor againſt holineſſe, and is a parcell of that poyſoned floud caſt out of the Dragon, *Reu.* 12.

2 But ſometimes hath grounds in the neglected liues of Profeſſors. Oh remember the woe pronounced on them by whom offences come: Why takeſt thou the Law into thy mouth, and hateſt to bee reformed? how dareſt thou call on the name of the Lord, and not depart from iniquity?

3 But how vnhappy art thou that ſtumbleſt on this rocke, to caſt thy ſelfe headlong from thine owne ſaluation? thou ſhouldeſt bring thy ſelfe to the Rule, and ſee thy worke bee ſtraight, and not ſcandalize thy ſelfe by crooked and faulty examples.

4 In temporall things, thou wouldeſt

wouldeſt not wrong thy ſelfe on theſe ſilly grounds. Who euer refuſed to goe in a right way, becauſe ſome in that way haue fallen and miſcarried? But the right way to heauen is Repentance.

Would a man refuſe wholeſome phyſicke, becauſe ſome dye that take phyſicke? The proper phyſicke of a diſeaſed ſoule is Repentance. Would we thinke that man in his wits, that would diſclayme and wilfully refuſe good and wholeſome meate, becauſe ſome ſurfeit and caſt vp all againe? Where ſhall we finde a Trader, or dealer in the world, that will refuſe to meddle with all money and gold, becauſe there is ſome clipt and counterfeit? or will therefore caſt off all trading, becauſe ſome of the ſame trade breake and deceiue? and much leſſe the moſt gainefull trade of godlineſſe.

3 Some others that haue very busily followed the worke of Repentance, haue found as little peace and comfort in their death as any. Some of them haue dyed despairing, some blaspheming; perhaps some on their owne hand.

*Answ.* The way of dying well, is the way of Repentance, and in this way, none can dye ill: But precious in the eyes of the Lord is the death of all such, whatsoeuer it seeme, *Psal.* 116.

2 Gods children may want sense of comfort, but this argueth not, but he might haue formerly the presence of sound comfort, and the true ground of it present still. A tree in winter liueth, but seemeth dead: present paine and sicknesse of body, argue not it had neuer health.

3 Gods child may want sense of faith, and in death seeme to be in the gulfe of despaire, and yet

yet passe to heauen by the gates of hell, as Christ did.

4 Gods childe may haue ramings, blasphemies, fierce actions against themselues and others, which are the effects of diseases; melancholy, frenzy, burning agues, pestilence; from which they are not freed; but howsoeuer diseases may deprive the childe of GOD of health, sense, comfort, and life it selfe, it cannot deprive him of saluation. *Rom.* 8. I am perswaded that neither life nor death, &c.

5 Christian wisedome iudgeth not of a man by the strangenesse of his death, but by the goodnesse of his life; and no kind of death is euill to him, that is in Christ, for he is freed from the curse of the law.

CAP.

## Cap. 27.

*Obiections from the conceit of the easinesse of Repentance.*

*Obiect.* OThers conceiue Repentance so easie a thing, and soone done, as needeth no such care or time. A Lord haue mercy at death: and what need a man martyr himselfe all his life?

*Answ.* 1. These men that so sleight the remedy, neuer saw the danger of the disease. Is the disease but a little languishing of nature, as the Papists would make vs beleeue? or rising out of a few sleight veniall sinnes, cured by a a Creed, or Aue, or a knocke on the breast? They deale with their Proselites, as the mother with an infant; if it hurt the finger, the mother bloweth it; and these babies beleeue presently, the blowing

blowing hath soundly healed it.

But he that measureth either the disease by the remedy, or the remedy by the disease, shall find it mortall enough, being the foulest and most contagious and incurable disease that appertaineth to man, compared in the law to the leprosie, which was not cured so easily, but required an infinite toyle to goe through the cure according to the law, & often proued inuincible and incurable. *Naaman* cured by miracle, must yet wash seuen times, to know the difficultie of the cure.

2 The whole power of nature cannot doe it, and yet a naturall man thinketh it easie: Is it easie for an Ethiopian to be washed white, or a Leopard to part with his spots? So easie is it for him to doe good, that is accustomed to euill, *Ier.* 13.23. Is it easie for an old man to become young a-

gaine?

gaine? and ſo eaſie is it in nature for an old ſinner to be renued by Repentance.

Is it eaſie for a dead man to be raiſed to life? it coſt Chriſt himſelfe teares and groanes to raiſe *Lazarus*, not becauſe it was hard to him, but to ſhew the impoſſibility in *Lazarus*: and is it eaſie for a dead man to raiſe himſelfe? and ſo eaſie is it for a man dead in ſins & treſpaſſes, to raiſe himſelfe to Repentance, *Epheſ.* 2. 1.

3 Is it ſo eaſie, which the whole power of grace cannot conquer, while we are here below? All the grace in the world cannot cleane fetch out the ſoyle of ſinne while wee are here. Is it eaſie to waſh out a ſcarlet or crimſon, to become white, which was dyed both in wooll and cloath? nay, the cloath will be torne to pieces firſt: and ſo eaſie is it euen to get out by Repentance, the deepe dye of our

our scarlet sinnes of our nature and practice.

4 Didst thou euer try how easie it was to turne away from some outward act of sinne, to which thou wast addicted? and yet a hypocrite by some restraining grace can doe it; he can for some reasons forbeare some acts of adultery, swearing. But this is another thing, it is the killing and mortifying of inward affections & lusts, as deare as members. *Col.* 3. 5. Mortifie your earthly members: this is not the cutting off a washbow of sinne, but the stocking vp the roots, which is another manner of taske. A naturall man would offer any thing to God, but his beloued sin: he would rather come before the Lord with riuers of oyle, and offer the fruits of his body, than any one lust: and therefore it is not so easie, as many conceit.

5 Is it so easie? what maketh wicked

wicked men take on ſo at godly Preachers when they cal them to Repentance; dealing with them as ſome diſtempered patient, who feeling the ſmart of a drawing plaiſter, and corasiue, driueth away the Surgeon with rayling ſpeeches, and caſting bedſtaues at him when he commeth to touch, and to cure his wound. Canſt thou not abide a drawing playſter to driue away corrupt bloud and humours? much leſſe wilt thou finde eaſe in cutting off ioynts and members, and putting out eyes, which Repentance muſt doo. Thinke on theſe things, and then tell mee what an eaſie thing Repentance is.

CAP.

## Cap. 28.

*Obiections from the vnſeaſonable-neſſe of Repentance, that it is yet too ſoone, or elſe it is now too late.*

4 OThers obiect againſt themſelues the vnſeaſonableneſſe of their Repentãce. And this hath two branches: ſome conceiue it is yet too ſoone, others that it is too late.

1. It is yet too ſoone, I may inioy my ſweet ſinne a while; for ſinne is like his father, is loath to bee tormented before his time.

*Anſw.* 1. No man will reaſon ſo ſenſeleſly for his body. I haue a wound or gaſh, but it is not yet time to looke to it; I will let it rot, and gangrene, and then I will looke to it; but then it is too late and incurable. Or I haue

a

a thorne in my foot, it is not yet time to pull it out. We know all delayes in bodily diſeaſes dangerous, much more in the ſoule: neither will a man be ſo void of common reaſon for his goods. My houſe is on fire, but it is not yet time to quench it; why ſhould this be admitted for a good reaſon, where the loſſe is incomparable?

2 If this day be ſo ſoone, to morrow may be too late; the Commandement is to ſeeke the Lord while hee may be found: implying, that he who may bee found to day, will not perhaps to morrow: Feare therefore the iuſt reuenge of GOD, who if thou deny him to day, may iuſtly deny thee to morrow. See we not many that would not Repent young, that cannot repent old? Gods iuſtice being now deafe at thoſe, who were deafe at his mercy: he knocked, and they

they would not heare, and they ſhall cry and knock, and he will not heare, *Prou.* 1. *Eſau* reiecteth the bleſſing while he may haue it, and after would haue it, and cannot get it, though he howle after it.

*Obiect.* But did not the penitent theefe repent at laſt, and why not I?

*Anſw.* 1. Thou bringeſt an example without a promiſe of God; bring me a promiſe that thou ſhalt repent at laſt, or thou promiſeſt thy ſelfe that which God promiſeth not. If he promiſe mercy, if thou repent at laſt, he promiſeth not the mercy to repent at laſt.

2 Thou bringeſt an inſtance which was a worke of wonder, and euery way extraordinary and miraculous, wherein Chriſt pleaſed to honour the ignominy of the Croſſe, and to manifeſt his glory, and power in his low-

eſt abaſement; and therefore is ſet among thoſe wonderfull works of God; rayſing the dead, earthquake, darkning of the Sun, &c. And therefore thou maieſt as well exſpect a ſecond crucifying of Chriſt, and the darkning of the Sun, and raiſing of dead bodies out of their graues, as ſuch a conuerſion.

3 Thou bringeſt but one inſtance without a ſecond; and of one particular, wouldſt make a generall; and from an extraordinary, draw an ordinary direction: whereas thou haſt infinite millions of inſtances, that haue dyed as wickedly as they liued. Sometimes a Prince pardoneth a malefactor on the Gallowes; but ſhall euery malefactor truſt to that? Our Lord Ieſus now entring into his Kingdome, pardoneth a great offender, as Princes in their coronation: ſhould any therefore imbolden himſelfe to the

the like offence? as if any should goe and commit a robbery, in hope there may be a Coronation betweene the fact and his execution.

4 Thou bringest an instance which will not hold in thy case.

1 The theefe he did not desperately and wittingly deferre his Repentance; nor thrust off the remedy till the last moment; for then in likelihood it had neuer beene offered; but thou dost.

2 He was saued without all meanes; he had neuer heard of Christ nor Religion before; and therefore did not refuse them: for if he had, saith *Augustine*, it is like he had not beene last among the Apostles in number, who was before them all in the Kingdome. But thou reiectest the meanes, despisest the voice, and wilt not come in to Christ:

his conuerſion was vpon the firſt opportunity, and canſt thou wreſt it to ſlippe all opportunities?

3 He was not ſaued at the inſtant, without expreſſion of ſauing faith, ſound loue of God, of men; care of his owne ſoule, confeſſion of his ſinnes, and a rare confeſſion of Chriſt in that inſtant, when all the world forſooke him; yea, euen all the Diſciples fled from him. But thou lookeſt at the end, ouerleaping all the meanes; and thou not for the loue of God, but feare of hell; nor for hatred of ſinne, but auoiding puniſhment; meaneſt at laſt to diſſemble a Repentance. Was this the caſe of the happy theefe?

*Obiect.* But was not hee that was hyred at the eleuenth houre, as well allowed, and rewarded with the ſame penny, as he that came into the work at the third?

*Anſw.*

*Anſ.* 1. Thou that meaneſt to repent at the eleuenth houre; how knoweſt thou, thou ſhalt come to the eleuenth houre? what if thou beeſt cut off at the fourth, ſixth, or eighth?

2. The Scope of the Parable only teacheth, that men that are later called, and haue the meanes later than others, may be ſaued as well as others; and is not to be ſtretched beyond: So as an olde man that hath long wanted the meanes, may now in the means comfortably lay hold of ſaluation.

3. Yet the Parable fully anſwereth the Obiection, ſeeing thoſe that were hired at the eleuenth houre came in ſo ſoone as any came to hire them: and will not iuſtifie their preſumption, that being called in the third houre, will not come in till the eleuenth.

Others thinke it too late to

repent. I haue loſt my time and tide, and haue put off my Repentance ſo long, that my ſinnes are riſen to an infinite multitude, and an vnconquerable ſtrength, I may now ſtriue and neuer the nearer.

*Anſ.* 1. To ſtay long maketh Repentance more difficult; but not deſperate. As to goe far out of a mans way, maketh him more labour in returning; but proueth it not impoſſible.

2. The time of Repentance for hope and poſſibilitie, is the whole time of thy life, that is the day wherein thou muſt worke, *Iohn* 9. As Mannah for poſſibilitie was to bee gathered any of the ſixe daies, that was a type of Chriſt; and they found it, that went out to ſeeke it in the ſixt day as in the firſt.

3. The more time thou haſt loſt, the more haſt thou needs to beſtir thee in redeeming the reſidue,

reſidue, and in ſparing at the bottome. And the ſtronger thy ſinne is grown by continuance, the more haſt thou need to take it in hand to weaken it; vnleſſe thou thinkeſt it will weaken with age, and grow feeble of it ſelfe. But the body of ſinne, is vnlike the body of the ſinner; this groweth old and weak with age, but that by age groweth ſtronger: as leauen, the older, the ſtronger and ſowrer.

4. If thou comeſt againſt the huge army of thy ſins in thine owne ſtrength, thou art too weake for the leaſt: but come in the ſtrength of God. He can eaſily make an Æthiopian white, and him that is accuſtomed to euill: he can ſoften the hardeſt hearts, and ſhake the rocks: he can adde ſtrength to the feeble, and make thee daily ſo much the ſtronger, as thou findeſt the waſhing & weakning of thy ſin.

CAP.

## Cap. 29.

### *Of the meanes of Repentance: and first in respect of sin.*

HAuing spent much time and labour in setting downe

1. The rules to direct vs in the practice of Repentance; and

2. The lets and hinderances of it, which we haue remoued: now

3. Wee are to proceed in the third Generall propounded, namely, To point out the principall meanes which euery one must carefully make vse of, who meane to goe through the comfortable dispatch of this so waighty and vrgent a duty.

The chiefe meanes may bee ranked vnder fiue heads.

1. In respect of sin, 2. of God, 3. of Christ, 4. of our selues, 5. of others. Wisedome to all great ends aduiseth of meanes.

1. In

1. In respect of sinne there must bee a serious humiliation, which the Apostle calleth godly sorrow, which bringeth Repentance neuer to bee repented of: For

1. A proud person puffed vp as a bladder with selfe conceit, or windy presumption, is not capable of Repentance, till hee be pricked with the sharpe needle of the Law, pricking his heart: Neuer till then did the Conuerts say, Men and brethen, what shall we do? *Acts* 2.37.

2. God giueth no grace but to the humble, *Iam.* 4.6. but especially the grace of faith (without which is no true Repentance:) excludes all boasting in our selues, that we may be all wee are in Christ, in whom wee beleeue for righteousnesse and reconciliation.

3. Christ, and his sauing Grace is receiued into the heart,

as seed is into the ground, *Luke* 8.12. And therefore the heart being like stony and fallow ground, must first be broken vp, and made full of furrowes by the helpe of legall humiliation, *Ier.* 4.3.

4. Repentance is a walking with God, as being made friends. Now no proud man can walke with God: for he dwelleth onely with an humble and contrite spirit, *Isay* 57.15. and *Micah* 6.8. Hee hath showed thee, O man, what is good, to do iustly, to loue mercie, to humble thy selfe, and walke with thy God.

The meanes therefore to attaine true Repentaince, is,

1. To get a cleare sight of our sins, and miserie by them, and by the curse due to them temporall and eternall: for how can a man be humbled for those sinnes or iudgements, which he neuer saw,

saw, nor knew off? Hence are wee called to a through search and tryall of our waies, to finde out distinctly in what particulars wee haue gone astray, *Lam.* 3.40. and then turn to the Lord. And *Ier.* 31.19. the Church saith, After I was conuerted, I repented. But to show that conuersion nor repentance, is or can be before this search; he addeth, After I was instructed, or as the Hebrew word signifieth, After I was made knowne to my selfe; that is, After in the glasse of the Law I discerned mine owne sinfull and wofull estate, then I repented: for who can otherwise see his need of mercie, but in the sense of his miserie? *Tremelius. Postquam ostensum fuerit mihi.*

2. True sense and sorrow for sin: as pangs and throwes before the birth, with shame of face, griefe of heart, and horror of soule in the apprehension of our

our guiltineſſe by ſin, the curſe of the law, and Gods infinite anger; & all this repreſented in the law, in a moſt terrible maner. As holy *Paul* by the dart of the Law profeſſed himſelfe killed, and ſlaine, and made ſo wretched in the ſenſe of his owne guiltineſſe and vncleanenеſſe, that hee deſired to be diſſolued, to be ridde of it.

This is the true touch of ſin wrought by the ſpirit, when we moſt grieue & afflict our hearts with that which hurteth vs moſt.

It is not loſſe of mony, goods, eſtate, libertie, or life it ſelfe, that hurteth vs ſo much as the loſſe of Chriſt, of grace, of ſaluation.

3. To get to an holy deſpair in our ſelues, as being out of all hope of deliuerance, by any power, pollicy, or goodneſſe of our owne, or of any creature: that

that the caſe be with vs as with *Paul* and his fellowes, diſtreſſed on the ſea, who are ſaid to bee paſt all hope of beeing ſaued from drowning, *Acts* 27: 20. And as the woman with the bloody iſſue, hauing ſpent all her ſtrength and meanes in phyſick without cure, was out of hope to be recouered by any ſecundarie meanes, *Mark* 5. 26.

All this maketh vs to ſeek for a remedie; and feeling the need, and extreame want of whatſoeuer the Goſpell offreth, yea, and pinched with hunger, thirſt, pouertie and beggarie, doe long after, ſeeke, and begge earneſtly for helpe and pardon.

Let this admoniſh euery man that would proceed in Repentance, which is a continued act, to be conuerſant ſtill in the Law of God, and eſpecially to be wel acquainted with the Moral Law, by which, is the knowledge of

of ſinne, *Rom.* 7. 7. that thereby ſeeing their owne ſins daily and the miſerie due to them, they may bee kept humble, and low in their owne eyes. What meane men to caſt off the whole vſe of the Law vnder the Goſpell, and they muſt heare of nothing but Goſpell?

For 1. Is not the Conuert lyable to ſinne? and how can he know what is ſin, or what is not ſin, but by the Law? how can he diſcerne the nature of ſin, to be an irrectitude and crookednesſe, but by the ſtraightneſſe of the Law? how can he diſcouer the danger of his ſinne, to awaken him out of it, but by the Law? The office of which is as of *Pauls* kinſman, to detect the treaſon of the Iewes: and *Pauls* danger, that he might auoide it, *Acts* 23. 16.

3 Though the regenerate man bee free from the raigning act

act and power of sinne, yet hee is not from the roote of euill; which euery one can find fruitfull, and euer shuting as in a perpetuall May: How necessary is it then, alwaies to haue by vs, this sharpe axe of the law, which striketh at the roote of sinne? which else would grow luxuriant and insolent; that as a seruant, it may be kept vnder, with blowes and feare: wherein the spirit worketh, it being his office as well still to conuict, as to conuert, *Ioh.* 16. 8.

3 Though the maine armies of sinne be defeated in the godly, and those masterfull commanders be suppressed, and subduced by grace, yet there be straggling troopes of smaller euils and infirmities, which daily assaile, and should warre against the law of the minde: now by what other glasse shall a man see these spots in his face, than by the law?

For

for as we see the little motes discouered by the light of the Sun, so it is the light of Gods law that detecteth the smallest euils against God or men: without which, we should neuer come to a distinct notice or Repentance of them; and so consequently, could neuer prize the grace or offers of the Gospell. That wee may magnifie the Gospell, let vs prize the law as a perpetuall scourge to driue vs out of our selues, to Iesus Christ.

So long as we haue any thing found with vs, which must bee either forgiuen by mercy, or repented, or reformed by grace; let vs faithfully heare, and reade the law to this purpose: That we may daily conquer the pride of our hearts, and walke humbly before God, let vs take with vs the vse of the law.

I cannot maruaile at the intolerable pride of these Antinomists,

mists, and Perfectists, because they neuer came to see their sinnes aright; and this they doe not, because they reiect the law, the proper glasse of sins discouery.

## Cap. 30.

### *Meanes of Repentance in respect of God.*

2 IN regard of God, wee may many waies helpe forward our Repentance, if we consider, first, his word; secondly, his eye; thirdly, his hand; fourthly, his relation vnto vs.

1 Gods word in the reuerend vse, is a notable meanes of Repentance: for, first, the very knowledge of the word is a meanes in which GOD giueth Repentance. 2. *Tim.* 2. 25. Instructing them, and waiting if God will

will giue Repentance: and ignorance of the Scripture is made by Christ, a chiefe cause of error, both in opinion and life, *Math.* 22. 29. Wee must therefore labour by diligent hearing, and reading of the Scripture, to come to know the Word. The Word reuealeth Gods will concerning our Repentance; who now admonisheth euery one to come to Repentance, *Acts* 17. It sheweth Repentance to be aboue our owne power, and reach; and it is God that must giue Repentance. It directeth vs to the meanes to attaine this gift, namely, prayer: we must goe to God to heale our nature, to change our disposition, to perfect his owne work. *Ier.* 31. 18. Conuert mee, O Lord, and I shall be conuerted.

2 The seuerall parts of the Word in their seuerall offices, excellently conduce to this worke:

worke: first, the law is an hammer to beat an hard heart to pieces: the very reading of it priuately, made *Iosiah's* heart to melt, 2. *King.* 22. 10. and much more when it is publikely preached and applied by Gods Ministers. This was the Ministry that pricked their hearts to conuersion, *Acts* 2. this is that whereby the heart is awakened, as *Peters* was by the Cocke crowing. The reading of the law, and threats of it, wrought a generall reformation and separation of Israel, from all that were mixed among them, *Neh.* 13. 5.

2 The Gospell propoundeth Christ a good shepheard, laying downe his life for his sheepe: & intreateth the sinner in the name of Iesus Christ, to returne, and repent, and liue; with many promises of mercy and grace vpon their returne: that if any cords of loue can draw vs, wee want

want them not.

To the furtherance of our Repentance therefore, we muſt doe two things concerning the Word:

1 Mingle the whole Word with faith, elſe it will be vnprofitable; beleeue it, credit it, without cauils, or queſtions to auoid it; ſubſcribe to the holineſſe and goodneſſe of it, as a good heart doth, though it ſpeake vnpleaſing things to it. *Ahab* will now ſay the word of God is not good: *Michaiah* neuer propheſieth good. But *Hezekiah* will ſay the word of God is good, in the moſt ſharpe threatnings of it: as a good natured child wil bow at an angry word of his father.

2 Keepe the Word faſt to vs, that it may keep vs. *Dauid* hid the Word in his heart, that he might not ſinne. This is the ſword of the ſpirit, of daily vſe in this warfare againſt ſinne; and wee muſt

muſt buckle it vnto vs.

2 Conſider Gods eye is euer vpon thee, and all things are naked vnto him, with whom wee deale, *Heb.*4.13. Would a fellon cut a purſe, if hee thought the Iudge ſaw him? *Moſes* knowing that an Egyptian ſaw him ſlay an Egyptian, feared, and fled, *Exod.* 2.14. Should not we feare, and flee thoſe ſinnes, which wee know God knoweth, and hath to lay to our charge? A theefe neuer ſo ſtout, if taken in the manner, will runne away afraid: But we are bold offendors, who though we cannot ſinne, but bee taken in the manner, yet will ſtand it out. What a folly is it not to ſhame at our ſins, which Gods eye is vpon; while wee ſhould ſhame to commit them if a childe of fiue yeeres old ſtood by? Were not that an vngracious childe, that durſt commit folly, and fornication, not

not onely in her fathers houſe, but before his face: ſo is our ſinne.

3 Conſider Gods hand; firſt, of mercy; ſecondly, of iuſtice, and both are powerfull meanes to leade into Repentance.

1 Obſerue his hand of mercy,

1 In ſpirituall motions,

2 In temporal excitements.

1 When the Spirit rappeth by any of his motions, open vnto him: Quench not this Spirit, grieue him not, ſend him not away in diſpleaſure. Now is an heauenly helpe offered of thy good, worke now with GOD; cheriſh any good motion, let not the world, or corruption, or delay, dead it; but thankefully apprehend the opportunity: if that be ſlipped, thou art not ſure of another.

2 For temporall excitements, looke vpon, firſt, Gods patience, how long he hath ſuffered thee, giuing

giuing thee ſpace of Repentance, waiting for thy returne: this ſhould haſten Repentance, *Rom.* 2.5.

Set God before thee as a louing father dealing with an vngracious childe, often admoniſhing, ſometimes correcting, often conniuing, neuer dealing extreamely, loth to looſe him, and caſt him off.

2 Conſider Gods bountifulneſſe vnto thee: he neuer ceaſeth to ſupply thy wants, but hath bountifully prouided, and heaped vp fatherly kindneſſe on thy head, and all to draw thee, were it poſſible. The Apoſtle ioyneth both theſe motiues together, *Rom.* 2.5. Deſpiſeſt thou the bountifulneſſe of God, his patience and long ſuffering, not knowing that they ſhould leade thee to Repentance?

The bounty of *Ioſephs* Maſter, kept *Ioſeph* from ſinning againſt him;

him; and the Prodigall returning, mourned that he had runne from a kinde father. Is there not mercy with the Lord, that hee may be feared?

*Obiect.* God forbeareth mee, saith the sinner, and therefore I may, and will sinne.

*Answ.* Gods forbearance, argueth his goodnesse, not mans innocency: it is the exercise of his mercy, not the abolishing of his iustice: and it is made the note of a wicked man, Not to Repent, when mercy is shewed to him, *Isay.26.*

2 Consider his hand of iustice; marke and lay vp the stroakes of Gods hand, sensible and insensible, in soule & body, on thy selfe and on others: Amend by them, and feare him the more.

1 Make vse of corrections on thy selfe: heare the rod. The not regarding of warnings, causeth

seth God to giue ouer such a party, as the Physitian doth a desperate Patient. *Isay.* 1. 5. Why should I smite you any more, seeing yee fall backe more and more?

2 Sleight not the corrections inflicted on others, whether nearer or more remote. When God commeth neare thee in thy friend, family, say God warneth thee to Repent: the sinne of *Belshazer*, *Dan.* 5. 22. was when hee knew all those things, that came on his father *Nabuchadnezzar*, yet he humbled not his heart. A fearefull thing it is, not to profit by example. Hee that will not take example, shall make an example.

3 Consider the iudgements recorded in Scripture, past, present, and to come.

1 Those that are past in former ages; the Angels that sinned, the old world, these on

whom the Tower of Siloam fell; and all the Writs of execution recorded in the Scripture; and say of them, as 1. *Cor.* 10. 11. All these are examples to vs, all our Monitors, all of them so many Sumners, so many Sermons to perswade vs to Repentance.

2 Consider the examples of Gods iustice in our owne age; so many, and remarkeable, as neuer more; vpon Blasphemers, Drunkards, Adulterers, and enemies of grace. A man might make as large a volume, as that in the fifth of *Zachary*, written within and without, with examples of such, as into whose houses and hearts the curse is come. Let the sight of the Angell with a drawn sword, (which made *Balaams* Asse to feare) make vs feare and tremble.

3 Consider the dreadfull iudgement to come, the day of which shall be as an Ouen, and all

all impenitent persons as stubble before this terrible burning. *Acts* 17. 30. He admonisheth all men to Repent, because hee hath appointed a day wherein to iudge the world. When heathenish *Felix* heard of the iudgement to come, he trembled: happy were it for Christians, who repeat it as an Article of faith, that they did so. Wee will end this point with that exhortation, 2. *Pet.* 3. 14. Considering these terrours of the Lord, what manner of men ought wee to be? &c.

4 Consider in God our relation, which will be a meanes to further our Repentance.

1 Looke vpon him, as our Lord, and our selues as seruants: as a Lord he hath hyred vs into his seruice, and hath freed vs from the seruice of all other creatures, that we should onely serue himselfe: But alas, who

can ſerue him according to his holineſſe and greatneſſe? and when we haue done all that we can, how vnprofitable ſeruants are we? We haue waſted our Maſters goods, and cannot ſhew our talents againe: and therfore we haue need to humble our ſelues in Repentance, and pray with *Dauid*, *Pſal.* 119. 124. Deale with thy ſeruant according to thy mercy, and enter not into iudgement with thy ſeruants, O Lord. A ſorry ſeruant is he that can neither doe what is agreeable to his Maſters will, nor yet be grieued for fayling in the euill he doth, or leauing vndone the good he ſhould doe.

2 Looke vpon him as our ſhepheard, & our ſelues as ſheep, but wandred from the fold. Oh the miſery of a loſt ſheepe! It is without the flocke, and fold, without a certaine paſture, and food, without a keeper, or ſhepheard,

heard, without God and Christ, without protection and safety, subiect to all annoyances, and becommeth a prey to all rauening beasts, neuer able of it selfe to returne. And this is the state of euery man, and no man can reckon vp the errours and wandrings of his life. All this should helpe vs to returne to the shepheard of our soules, 1. *Pet.* 2.10. to seek to him betimes, and pray him to seeke vs, as *Dauid Psal.* 119.10.

3. Looke vpon him as our father, and our selues as his sons and children. A Father that hath giuen his deare Sonne to death for vs; the deerest thing and price, that was in heauen or earth. A Father that hath reserued for vs an inheritance immortall and vndefiled among the Saints in light.

Is not this a strong inducement to loath and leaue sinne?

will not the loue of a father, make thee hate sin the more? can any stripes worke so powerfully vpon an ingenuous nature, as to see his louing father offended? A poore mans sonne, who cannot be much hurt, or helped by his father, will be grieued that hee hath iustly offended his father. Awaken thy selfe to Repentance, and say to thy soule, as *Moses* to Israel, *Deut.* 32. 2. Doe you so reward the Lord, O fooliſh people? Is not hee thy father that bought thee, that made thee, and proportioned thee? What else gaue hope to the Prodigall to returne, but the sight of loue lurking in his father? and therefore resolued, I will returne to my father.

CAP.

## Cap. 31.

*Meanes of Repentance, in respect of Iesus Christ.*

3 A Third sort of meanes to helpe forward our Repentance, is to looke vpon Iesus Christ. *Zach.* 12. 10. They shall looke on him whom they haue pierced, and mourne. The effect of beholding Christ, whom by their sinnes they haue crucified, is great sorrow for sinne: and indeed among them all, there is no meanes so auaileable to the working of the heart, to due and deepe sorrow for sinne, as the serious consideration of Christs death and passion. If we consider the person who suffered; the eternall Sonne of God; the beloued Sonne in the bosome of the Father; the most innocent lambe of God.

The things hee ſuffered: that this perſon was ſo abaſed, and plagued, with the curſe of the Law, the wrath of his father, ſhame, ſorrowes, of firſt and ſecond death; ſuch hard and heauie things as would haue cruſhed all men and angels.

And for whom hee ſuffred all this, euen for our ſins in ſpeciall, while we were yet vngodly, ſinners, enemies, the iuſt ſuffred for the vniuſt: hee was curſed, that we might be bleſſed, wounded, that wee might bee healed, hee endured torments of hell, that we might partake of heauenly ioyes. Oh then, ſhall this chiefe of ten thouſand, the worthieſt of men and Angels, bee murthered, not by the treachery of others, but by thy hands, thy ſins, for which elſe thou hadſt beene euerlaſtingly damned? and doth not this wound thy heart? ſhall the earth tremble at

at this; and shall not our hearts feare? shal the Sun be darkned, and the Heauens couered with mourning; and shall not wee mourne, and be ashamed to show our heads? shal the stones rend asunder, & earth tremble, and all sensleſſe creatures ſuffer at the ſuffring of the Lord of glorie, at the death of the Lord of life; and shal not our stony hearts bee rent with sorrow, who were the occasion of so execrable a passion, to so honourable a person?

Surely, if there be a drop of spiritual life & grace in vs, we must needs loathe those sins of ours, that brought such woful miserie on the Son of God: And it will make our hearts bleed, as a man would do at the sight of a knife or instrument, whereby (vnawares) he had slaine his childe, wife, or deareſt friend in the world.

Thus the Gospell sheweth the hainousnesse of sinne aboue all the curses of the Law. Wouldst thou see the execration of sinne? see it not in the dreadful curse of the Law, but in the blood of the Gospell.

The most ougly visage of sin, is not in the death of the world of sinners: but in the death of the Son of God, no sinner. the most dreadful spectacle of Gods wrath that euer was.

And although the menaces of the Law prepare the sinner to Repentance, yet it is the sight of sinne in the Gospel, both in the transcendence of the remedie, and infiniteneſse of Christs suffrings; that sheweth the true face of sin, and indeed worketh Repentance. The Faith of the Gospel, is that internall meanes that turneth a man round about, and causeth him to set his face vpon God, and Iesus Christ, and

leaue his ſins, *Acts* 15.9. This putteth a difference between vs and others, who are yet in their ſins.

## Cap. 32.

### *Meanes of Repentance in regard of ones ſelfe.*

3. IN thy ſelfe, for the helping forward of Repentance, keep a continuall audit, and take account of thy ſelfe and eſtate. A ſpeciall way and meanes to bring the Prodigall back to Repentance, was, that he returned and came into himſelfe: And *Dauid, Pſal.* 119.59. I conſidered my waies, and turned my feet.

To which purpoſe for further direction, conſider in thy ſelfe foure things:

1. Take notice of thy heart, and

and disposition of it, in the desires and affections of it; both in what they haue beene, and what they ought to be.

1. Consider how thou hast loued thy sins, what a deale of poison, and hatred thou hast had of grace; how thou hast beene wedded to the lusts of the flesh, how hand-fasted to the world, how earnest thou hast bin in prosecuting the profits of this life, with vtter neglect of better things; and then how necessary it is to clear out this self loue, and loue of sin, to make roome for better.

2. Consider which will bee the principall desire of a repentant heart: as namely,

1. To bee rid of sin. *Rom.*7. O miserable man, &c. neuer was a prisoner so weary of his bolts, nor a sicke man of his paine, as the penitent of his sin.

2. To please God in all the waye s

waies of his Commandements. *Psal.* 119. 5. Oh that my waies were directed, &c.

3. To be in neareſt fellowſhip with God in Chriſt. *Cant.* 1. 3. Draw me, and we will run. Oh when ſhall I come into thy ſight?

And theſe deſires will be inſatiable, till the ſoule get a preſence, ſight, and comfortable hold of God: for neuer can a good heart be delighted but in ſeeking moſt excellent things, with moſt excellent affections.

2. To further thy Repentance, recount thy life, actions, and courſe, what it is, what it ought to be. Neuer man conſidered his waies aright; but found ſomething to be redreſſed. As

1. If hee behold the infinite euils of his whole life committed againſt God, and his Law, & light of his grace.

2. The innumerable good duties omitted, for which he hath had

had calling and opportunity.

3. The good thing done, but failed in all, both in the {Manner, End.

Oh what a measure of sorrow, will this set to a carefull heart, to see it selfe so far from answering his horrible sins, that he cannot answer one of a thousand of his best actions through his life. All this showeth the need of mercie answerable to so wofull miserie.

3. Consider seriously the checks of thy owne conscience. Thou mayst contemne the checks of men: but neuer reiect the checks of thy conscience. For conscience keepeth Court in the soule at all times, there is a continuall Tearme: it hath a power to examine, witnesse, and sentence at any time. And this sentence admitteth no delay, no delusion, no appeale.

If

If thou feeleſt the priuie nips of conſcience, liſten to ſo neer and wholeſome a rebuker, leſt it grow to a ſeared conſcience, and God in iuſtice diſcharge it of the office it holdeth in the ſoule vnder him, when he ſeeth it vnregarded.

But doe thus: 1. when thy conſcience checketh thee, bleſſe God for a waking conſcience: which will onely checke great ones, whom none elſe may; and for things which none elſe can.

2. When conſcience accuſeth thee, and, as the Clarke of the Lords Crown office, readeth a bill of inditement againſt thee, take his office on thy ſelfe, plead guilty, accuſe thy ſelfe too. The way not to be iudged of the Lord, is to iudge our ſelues before the Lord.

3. If conſcience go on to prick thy heart, and fetch blood of thy ſoule, now feele the ſmart,

apply

apply the blood of Christ to stay the smart, and bleeding of it. This is the chiefe labour of Repentance.

4. To further thy Repentance, remember thy latter end, the shortnesse of thy life, the approach of thy death, and the terror of the day of iudgement. This numbring of our daies is a meanes to apply our hearts to wisedome, *Psal.*90 12. But therfore is mens iniquitie in their skirts, because they remember not their latter end, *Lam.*1.9.

## Cap. 33.

### *Meanes of Repentance concerning others.*

4. MEanes of Repentance in respect of others.

1. If a good man be cast amongst good men, he will quicken

ken himſelfe to repentance and reformation.

1. By humble ſubmiſſion of minde hee yeeldeth to all godly admonitions, of good men; and bleſſeth God with *Dauid* for their rebukes.

An impenitent perſon beareth ſuch affection to his ſins, that he diſaffecteth him that reproueth him: But this man, contrary, is a ſtone in the Lords Temple, and is willing to be hewed, and poliſhed; and, as a man knowing himſelfe out of the way, is willing to be ſet in againe by any, euen the meaneſt that knoweth it better than he.

2. By imitating their godly example, which is a great incitation to goodneſſe. Whence Chriſtians are called lights, ſhining in the darkneſſe of the world, holding forth the word of life; whoſe light muſt ſhine, that others ſeeing it may glorifie God. And

And God putteth good examples to good vſe in the world, not onely to conuince the aduerſary, but ſometimes to win the diſobedient, and to gaine a teſtimony in their conſciences to the truth; yea, & to prouoke others to an holy emulation, to get ſhare in the ſame grace.

2 If good men be caſt among enemies of God, and grace, yet they will bee furthering themſelues, in their way of Repentance: they will take knowledge of the reproches of their enemies, by whom they may heare their ſinne ſooner, and plainer told them, than by friends; although neither in a good manner, nor to a good end.

1 But this will helpe to humble a good man: Let *Shemei* alone (ſaith *Dauid*) I haue deſerued it, 2. *Sam.* 16.

And no ſooner ſhall a wicked man accuſe a Saint, but he with an

an heauy heart will accuſe himſelfe before the Lord. Nothing is more ordinary, than for wicked men to ſcandalize godly ones: They are hypocrites, proud, couetous, and what not? and when they heare this, they can goe to the Lord, and complaine of themſelues, that they are ſo indeed, and can rifle themſelues, and be more vile in themſelues, than the others tearmes can make them.

They can inroll themſelues, as *Paul*, before the Lord, the chiefe of all ſinners. But all this while when they intend to wound them, they helpe to heale their wound, and make them humbly ſeeke to the Phyſitian.

*Auguſtine* hearing the Donatiſts reuiling him for the former wickedneſſe of his youth, made this anſwer: The more you blame my diſeaſe, I will ſo much the more admire my Phyſitian.

And

And *Beza* to one obiecting against him the wantonneſſe of his youth, and wit in his Poems: anſwered, *Iſte homo inuidet mihi gratiam Chriſti.*

## Cap. 34.

*Markes and ſignes of Repentance, and firſt in reſpect of ſinne to be repented.*

4. NOw followeth the fourth generall, concerning the ſignes & markes of a man truely penitent; for this grace will ſhew it ſelfe, what way ſoeuer a man turne himſelfe; whether he looke vpon, firſt, his ſinne repented: or, ſecondly, God offended: or, thirdly, himſelfe: or, fourthly, vpon others: it wil be working euery way.

1 In reſpect of ſinne, a man truely penitent, will diſcouer himſelfe

himselfe by those properties and practises.

1 He remembreth his sinnes, though they be remitted, and that with shame and sorrow. *Ezek.* 16.60. I will establish my couenant with thee: then shalt thou remember thy sinnes, and be ashamed of thy waies; nor neuer open thy mouth any more, namely, in iustification of thy self, when I am pacified towards thee for all thou hast done; *vers.* 62.63. So as when God is pacified, yet the humble heart is ashamed.

*Reason.* This is one clause of the new couenant. *Ezek.* 36.26. A new heart will I giue you, and a new spirit I will put into you. *vers.* 31. Then shall you remember your owne wickednesse, and your deedes, which were not good, and iudge your selues worthy to be destroyed for your sinnes: therefore shal the house of Israel be

be ashamed and confounded for your owne waies, *vers.* 31.

2 This remembrance of former sinnes, though pardoned, preserueth and bloweth vp the embers, and keepeth aliue godly sorrow in the soule. *Zach.* 12. 10. The looking on him whom wee haue pierced, exciteth all that haue receiued the spirit of grace and compassion, to mourne for him, as their first borne. *Peter* remembring what himselfe had done, and his master had said, went out, and wept bitterly. Hereby our Repentance is renewed daily, and the wound made bleed afresh.

3 As it is our happinesse that God once pardoning our sinnes, forgetteth them, and neuer remembreth them more: so it is a signe, and way of our happinesse, that our selues forget them not, but hold them before the eye of our mindes, to containe vs in constant

conſtant humiliation for them.

2 He will aggrauate his ſin, when he beholdeth it: hee will excuſe none, extenuate none; he will not mince, nor hide any, as *Adam*: nor caſt it off himſelfe vpon others ſhoulders, as *Saul*, The people did it: But he weigheth his ſinnes in a true ballance, which hath ſhewed none of them to be light: he will put in ſo many weights, as to bring him to a iuſt humiliation. If his ſins be of a bloudy dye, his heart ſhall bleed with godly ſorrow. If they haue beene ſinnes of knowledge, and after illumination, or after admonition, or with vehemence, or repetition, or in hatefull manner, with curſing and ſwearing, as *Peters* was: Oh this will bring backe bitter ſorrow, briniſh teares; here is cauſe to weepe bitterly. If his ſins haue beene old ſins, as old ſores, and feſters, long continued in,

in, and liued in till the eleuenth or twelfth houre; the longer and more painefull will be the cure: the more willing will hee be to open them, and content to haue them handled. If they haue beene committed in foule circumſtances; as to haue beene drunke, or diſordered on the Sabbaoth day: to be rude, or irreligiouſly diſpoſed in the Church, vnder the eye of God: to run ryot againſt good counſell, againſt the directions of the Word, and motions of the ſpirit: the fouler the ſinne, the deeper will be the ſorrow. But if they haue beene after Repentance, vowes, promiſes, after faſting, prayer, now the weight increaſeth marueilouſly vpon the ſoule. A good heart will hardly thinke any Repentance enough for ſuch ſinne.

Farre from true Repentance, is that falſe heart that is more aſhamed

aſhamed to confeſſe ſin, than to commit it: and in confeſſion, doth it in the groſſe and lumpe, with excuſes and extenuations; and in making ſhew of ſorrow, is as a cloud without raine, ſoone blowne ouer: he hath neuer a teare of godly ſorrow for fouleſt ſinnes, or if any, too ſoone dryed away.

He that can plead for his ſin, and defend bad actions, with faire pretences, as *Saul* ſaueth the fat againſt the commandement, for ſacrifice: that can rob God and his Miniſters of their right, pretending a reach of wiſedome, or publike care beyond all others: that can plead for their vſury, a practiſe of charity; as doing as they would be done to: their iniuſtice and falſe arts in trading, becauſe they doe as others doe, and elſe they cannot liue: or their non-reſidency, becauſe of their charge, or

a way to preferment: all theſe, and all others that hold vp bucklers for their ſins, neuer yet knew what Repentance meant. In a word, he that can pleaſe himſelfe in the remembrance of his ſinne, that can glory how he hath ouer-reached his brother, which is ordinary in trading: that can reioyce in the pleaſure or profit gotten by ſinne, is farre from Repentance. A good heart, the more pleaſing or profitable any ſinne hath beene, wil lament ſo much the more.

3 He hateth and ſhunneth all ſinne euery where. This indignation and bitter hatred againſt ſinne, is made a fruit and note of true repentance, 2. *Cor.* 7. 11. *Can.* 5. 4. See how the Church rated her ſelfe for her folly, and vnkindneſſe againſt Chriſt: and no maruaile. For,

1 If we look at God, he hateth all ſin with a deadly hatred; and all

all that loue the Lord, muſt hate all that is euill: And the more a man conceiueth God his friend, the leſſe friendly can he be to his ſin: and the more fauour a man expecteth from God, the leſſe can he fauour any ſin.

2. If hee looke at his ſin, he ſeeth it a ſerpent, and hateth it, though the ſting be gone, by a ſpirituall and gracious Antipathy. And now the league being broken, he will neuer be friends any more with it: but in anger, as *Ephraim* to his Idols, ſay, Get thee hence, what baue I more to do with you?

3. If he looke on ſinne in the euills it hath formerly wrapped him in, he cannot but ſhunne, feare, and fly it. A burnt childe dreadeth the fire. A man once ſtung with an Adder, will fly from all Serpents: A man that hath felt the paines of broken bones by his fals, will feare to

fall, and looke better to his feet.

An impenitent person may forbeare to sweare: but a true conuert feareth an oath, *Eccles.* 9 So he feareth to breake the Sabbath, is affraid of couetousnes, worldlinesse, drunkennesse, profanenesse, and other sins; and this not in respect of his owne skin only; but in respect of God, now reconciled vnto him. Euen as a deare Wife feareth to offend her louing Husband, to whom she was lately married.

4. Hee resisteth and holdeth fight against all sin; euen those that he cannot conquer, he combateth against. As *Iacob* said of the people of the Land after the slaughter of the Sichemites, Now will they hate vs, and therfore will raise their powers against vs to destroy vs: euen so a godly heart hating sin, will rayse all his power against it, to

destroy

destroy the whole bodie of sin, & wil reuenge vpon it as his capitall enemie.

A Subiect that hath taken vp armes against his Prince and Countrey, and gone out in rebellion with rebels and traytors, if once hee come to see his offence on the one side, and the Princes clemencie on the other, pardoning his offence, and sauing his life, cannot chuse but hold himselfe extraordinarily bound to resist all such rebels, euen while he liueth. This is the case of euery Christian, who hauing run with his rebellious lusts, fighting against the crown and dignitie of Iesus Christ; but now graciously pardoned, cannot but stand stoutly against them.

And this cannot be other; but where flesh is, and spirit, the spirit will bee lusting against the flesh. Whereſoeuer these twins

are conceaued, this *Iacob* and *Esau* will ſtruggle in the wombe, and *Rebecca* ſhall feele the ſtriuing within her: whereas the barren and fruitleſſe wombe, which neuer receiued the ſeed of God, feeleth no ſuch ſtrugling.

5. Hee relinquiſheth his ſin in true endeauour, and neuer returneth to it any more: for true Repentance is neuer repented of. When Chriſt commanded the Deuill out of the man, he ſaid, Come out, and go into him no more: And the ſame power he putteth forth in commanding out theſe Legions of luſts and deuils, lurking in our thickets; once caſt out, they come in no more to rule and raigne, the ſame word caſteth and keepeth them out.

2. In euery true Repentance is a clearing ones ſelfe, 2. *Cor.* 7. And with all true humiliation goeth

goeth reformation: for repentance is not a vow, and purpoſe for hereafter only; but a preſent act and endeauour.

3. In euery one that muſt find mercy, there muſt go with confeſſion forſaking of ſin. Neither can a penitent man ſay, I was a lyar, ſwearer, drunkard, and ſo am ſtill: for though ſin be ſtill in him, he is not in ſinne: and though fleſh be in him, he is not in the fleſh. So as howſoeuer he that hath confeſſed his ſin once, and againe, but continueth in it, may thinke himſelfe well eaſed; yet is it no otherwiſe than when a drunkard hath eaſed himſelfe by caſting, that he may drinke more. You ſhall heare a ſwearer take himſelfe in his ſinne, and ſay, God forgiue me, now I ſweare: and yet ſwear as faſt ſtill as his tongue can turn out oathes. Others forced to a kinde of Repentance, paſſe ma-

ny promises, and vowes, and confessions are made: but after returne as a swine to the wallowing, and an horse to the smell of his dung. Here was no Repentance, but a forced hypocrisie.

6. In all this worke of Repentance he differenceth himselfe from the hypocrite in his strife and resistance of sin.

1. In that he setteth himselfe against sinne vniuersally: 2. sincerely.

1. Hee is set by grace against all sin, because all is contrary to grace, as 1. his own sins. As *Paul, Rom.* 7. I hate that which I doe: as a man feareth and flieth most the danger that is neerest him.

And of those, 1. his smallest sins. *Dauid* the cutting off *Sauls* lap: he thinketh none of them gnats, or mites, which GODS Law taketh order against; for which either Christ must dye or him-

himselfe eternally.

The wicked man can startle at great and outragious evils, murther, adulterie, drunkennes: but the godly repent of those which the world count no sins, as, vnprofitablenes vnder the ministerie of the Word, profanation of the Sabbath, petty oaths, rash anger. And whereas the wicked man thinketh his thoughts free: the weakest Christian repenting, repeateth the wandrings, and disorder of his very thoughts.

2. His own most secret sins: knowing that none are secret in respect of God, with whom he hath to deale; and that the more familiar any sin is, it is so much the more dangerous.

3. His fat, profitable, delightfull, and most necessary sins: he spareth no *Agag*, no fatlings, he cutteth off hands, plucketh out eyes, that is, lusts, which seeme

as neare and neceſſary. *Zacheus* caſteth away his moſt gainefull ſins preſently.

2. Becauſe true hatred is of kindes, and true zeale is as fire which will faſten on any fewell that commeth in the way of it: therefore a true penitent hateth and reſiſteth other mens ſins. If he can hee will hinder them, if he cannot do that, he can and will grieue and mourn for them. So *Davids* eyes guſht out with riuers of teares, becauſe men kept not the Word. *Ieremie* wiſhed his head a fountaine of teares: And *Lots* righteous ſoule was vexed, to heare and ſee the vncleane conuerſation of the Sodomites. But wicked men are ſo far from repenting for other mens ſins, that they cannot repent their owne.

2. He dealeth againſt all ſin ſincerely; as Hypocrites cannot: which appeareth thus.

1. A

1. A godly man reneweth his Repentance often. But when, daily? In the time of his peace, when all things go well with with him, when the world laugheth on him, and at him for it. The Hypocrite neuer or ſeldome thinketh on Repentance, but when Gods hand is vpon him: when he is bound on his bed, and can intend no other buſineſſe, then call for the Miniſter, whom in all his health and life he wronged and ſcorned. Thus the Hypocrites howle on their beds (ſaith *Hoſea*) but were his grace true, he would haue done it in proſperitie.

2. Godly men going ſeriouſly about the worke, repent of particular ſins. *Dauid* cryeth out of blood: *Peter* of his deniall: *Paul* ſayth, I was, &c. But Hypocrits repent in the groſſe and lumpe, and would faine deceiue GOD and themſelues, by hiding themſelues

ſelues in generals: God be mercifull vnto vs, we are all ſinners, and cannot be ſaints. I haue bin deceiued as others haue been: yet I am not the greateſt ſinner. And thus ſlubbereth ouer the buſineſſe.

3. True Repentance will eaſily paſſe by an offence againſt himſelfe: but not eaſily paſſe ouer a ſin againſt God. *Moſes* in his owne cauſe the meekeſt of men, in Gods cauſe the moſt fiery and zealous.

But an Hypocrite can earneſtly hate, and reuenge an iniurie to him: but, in iniurie and wrong to God, can be calme enough: becauſe Gods name & glory is nothing ſo deare to him as his own.

4. The ſinceritie of godly Repentance will euer appeare in the healing of that errour, *Dan* 4. 24. and vndoing what is ill done. It will neuer be without

out reſtitution of that which is wickedly gotten, or wrongfully held from the right owner. Sound Repentance will goe through ſtitch with reſtitution. Haſt thou gotten ſo many hundreths by ſwearing, lying, breaking the Sabbaoth? haſt thou gotten ſo many thouſands by cruelty, and vſury? haſt thou gotten ſo many pounds by robbing God and his Miniſter, by vniuſt and malitious detaining Gods part? wilt thou, or dareſt thou goe on, and not thinke of Repentance? or doſt thou thinke of Repentance, and not of Reſtitution? Here is no healing of the error; the wound in thy ſoule bleedeth freſh, and, without timely Repentance, will doe ſo vnto death.

5 The ſincerity of true Repentance appeareth in the godly, in the ſpeedy and ſeaſonable apprehenſion of the offers of grace in

in the meanes. *Pſal.* 119. I made haſt and delaied not. Worldly men are for faſtening on the world: there are their affections, deſires, indeauours: the world hath ingroſſed their thoughts, time; and the more water goeth through one pipe, the leſſe goeth into another: but, as ready to breake, they deale in heauenly things; put off, and are taking order for three, or ſixe moneths, and then proue as inſufficient and inſoluent as before. *Ambroſe* ſaith, If I would offer thee gold to day, thou wouldeſt not ſay, I will come to morrow: but God offereth grace; thou canſt finde no time to take it.

CAP.

## Cap. 35.

*Markes of Repentance, in respect God.*

2 THe soule truely penitent, looking towards God, will bewray it selfe in the constant expression of three most gracious affections, mixt & wreathed together: all which waite inseparably on sound Repentance, as light and heat on fire; both which necessarily argue the presence of fire.

The first is loue of God; the second, feare of God; the third, desire or prayer.

The first is a vehement and feruent loue of God, vnto which he findeth himselfe bound in many strong obligations: as, when he considereth how many sins are forgiuen him, he cannot chuse but loue much: and that his

his reconciliation is made by the death of Ieſus Chriſt, the Sonne of Gods loue; through whom, as a Conduit pipe, all grace floweth into him: here is the ſtrongeſt attractiue, and load-ſtone of loue, that euer was. If great benefits and gifts, bee great binders, what is the greateſt gift of all, the giuing of his Sonne to be a ſurety, and ſatisfaction for ſinne?

2 When he conſidereth that the Lord ſhould chuſe him, ſo vile a creature, to ſuch grace of life, not onely remouing infinite euils, but in conferring ſo many mercies, as are beyond all his thoughts: not onely redeeming him by his Sonne, but gouerning him by his ſpirit, teaching him by his word, and lading him with bleſſings daily: and this he ſhould doe to him, paſſing by ſo many millions of men yet in their ſins, euery one as good in their

nature

nature as he: That hee should make his habitation in Goshen light, when all Egypt sitteth in darkenesse: That his fleece alone, as *Gideons*, should bee watered with the dew of blessing, and so many earthly men round about him dry and destitute of grace; Oh what a vehement loue will all this raise in the heart of a conuerted man?

3 When he considereth how the Lord hath heard his prayer in his tribulation, and answered him both in giuing, and forgiuing, and turned his sorrowfull seed time, into a full harueſt of ioy: deliuered his eyes from teares, his soule from death, his feet from falling; filled his soule with consolations of God, peace of heart, and ioy of the holy Ghost, vnspeakable and glorious: oh how will this, as bellowes, blow vp a bright flame of holy and feruent loue vnto God for his

his goodneſſe? *Pſal.* 116.1. This heart will not ſuffer ſuch bleſſings to raine as vpon the ſands which are vnfruitfull, but will be deuiſing how to returne loue for loue: and in this returne, nothing ſhall be thought too good for God. As he hath receiued Gods beſt bleſſings, ſo he will returne of the beſt: as hee hath receiued liberally from God, he will returne liberally vnto God, 2. *Sam.* 24. *David* will not offer to the Lord, of that which coſt him nothing. Iſrael deliuered from ſea, will offer their eare-rings & Iewels to the Tabernacle, *Exod.* 30.

The worldling, as a beaſt, drinketh of the brooke, thinketh not of the ſpring; but the conuert, drinking of theſe ſweet waters of conſolations, riſeth vp to the wel-ſpring and head of them with loue, and praiſes.

The ſecond holy affection toward

toward God, is a child-like feare and awe of God. I say childe-like, because it is twisted with loue, and issueth from it. Hee seeth,

1 How contrary he hath beene to the pure and holy nature of God: how contrary to his image and grace: how contrary in his will to the righteous will and pleasure of God. Fire and water, light and darkenesse, were not more contrary: nay, he findeth still a restance in himselfe, a rebellion, a law of members reluctting against the law of his minde, and hath great reason to feare his own impotency, and inclination to be led aside by the slyenesse and deceitfulnesse of sinne.

2 He seeth more need of Gods fauour, than life it selfe; and how hardly, but happily, he hath attained it: and now no maruell if his chief care be to retaine it.

it. He feareth now to forfeit or cloud the beames of this happy ſunne. *Pſal.* 89. He reſolueth againſt whatſoeuer may offend God, might he gaine a world by it. *Ioſeph* might haue gained fauour, pleaſure, wealth, by yeelding to his Miſtreſſe; But can I, ſaith he, doe this and ſin againſt God?

The third affection towards God, is deſire, and breathing out continuall and ſtrong cryes for grace againſt corruption; for the Lord giueth not onely grace aſked, but grace to aske. A man truely conuerted, retaineth ſtill godly ſorrow, and continuall prickings of heart; as holy *Paul* was euer complaining of himſelfe after his calling, for former ſins, and preſent corruptions; and hereby diſcerneth that the greateſt happineſſe, ſtandeth in pardon of ſinne; and that in this world it can neuer get farre enough

enough into this happineſſe; it can neuer get ſenſe and aſſurance enough of the pardon of ſinne, and therefore cryeth importunately after the ſenſe of the ioy of his ſalvation, *Pſa.* 51.

2 He ſeeth the deepe dye of his ſins, and how hardly he parteth with his ſpots, and ſo groweth inſtant, almoſt endleſſe, in his petitions and repetitions, that God would ſtil waſh him, cleanſe him, purge him with Iſope, and make him whiter than ſnow: he knoweth none in heauen or earth, is able to purge him, but God alone. This fountain is neither Arbanah, nor Pharphar, riuers of Damaſcus, nor Iordan, nor out of any other Ciſterne, than the fountaine of liuing water: for as Creation belongeth onely to God, ſo doth redemption, iuſtification, and remiſſion of ſins, and ſanctification by the bloud of Chriſt, and ſpirit of God.

3 He

3 He ſeeth the ſtrong ſinewes of ſinne yet in himſelfe, & what an heart of Oake it hath within him: how little he profiteth by his ſtrife againſt it: how ſinne repented, returneth, and recoyleth vpon him, as the vncleane ſpirit caſt out, returneth againe. And hence is he earneſt in daily prayer, for daily ſtrength, for that ſpirit of grace, and ſtrength to take his part, that he may find the power of ſinne ſhaken and weakened in him, and hee carry victory againſt them: thus in ſenſe of ſmart, ſteynes, ſtrength of ſinne, neuer did a ſtarued beggar more importunately deſire reliefe, nor a condemned man, a pardon, than hee doth further ſenſe of mercy, grace, & ſtrength, and is reſtleſſe till he haue gotten them in good meaſure.

CAP.

## Cap. 36.

*Signes of Repentance, in respect of others.*

3 THe signes of true Repentance in respect of others.

1 A man truely humbled will esteeme of others, better than of himselfe, *Phil.* 2. 3. For, 1. his minde is cleared to see his owne euils greater than all mens else: so *Paul* esteemeth himselfe the chiefe of all sinners.

2 His heart is smitten and humbled, and so deiected in himselfe, as that he thinketh himselfe too meane for any ranke, or place with GOD, or good men. The returned Prodigall comming to himselfe, confessed hee is not worthy to be set amongst the meaneſt seruants in his fathers house: whereas a proud man, that neuer saw himselfe, is so

ſo farre from caſting down himſelfe, that hee thinketh euery place too meane for him; that euery mans ſheafe muſt bow to his: he thanketh God, as the Phariſee, he is not as others, nor ſo bad as the Publican.

*Obiect.* But ſound grace is not blinde; it is able to ſpye a difference betweene himſelfe, and a graceleſſe man. It knoweth that a ſmall meaſure of grace is of much worth before GOD: whereas a graceleſſe man is little worth.

*Anſw.* As by light wee ſee light; ſo by grace, the light of grace; which ſheweth vs, that grace is not giuen vs, to lift vp our ſelues aboue others, but to humble vs in the ſenſe of our imperfections, in the ſight of our own grace. True grace cauſeth vs to glorifie God by them, and for them, but by no meanes to glory in them.

*Obiect.*

*Obiect.* But I know many great euils in others, which I praise God, I finde not in my selfe: I know others farre inferiour in knowledge, wisedome, watchfulnesse vnto my selfe: may I for humility, preiudice the truth? may I giue false testimony, or iudge vnrighteously to preferre a wicked person before my selfe?

*Answ.* 1. Charity reioyceth in the truth: therefore the Apostle commanding to iudge better of euery man than our selues, must be vnderstood with limitation: first, he writeth of men conuerted, called before, Saints and Brethren. A man called, may with prayse to God iudge his owne estate better before God, than him that he knoweth is not yet called: but of Brethren and Conuerts, thou maist not preferre thy state before GOD, aboue any of them.

*Obiect.* But I ſee many euils, and faults in him.

*Anſw.* 1. Seeſt thou none in thy ſelfe?

2 Thou ſeeſt his outſide, not what he is within towards God: but thou ſeeſt thine owne inſide, and that none called, can bee worſe or ſo bad as thy ſelfe, if all were knowne.

3 Grace will teach thee to ſee euils in thy brother, to couer them, to cure them if thou canſt, and humble thy ſelfe for them.

2. The Apoſtle ſpeaketh not of gifts, or qualities beſtowed on men, but of mens perſons; not before men, but before God. A man may in true iudgement eſteeme his owne gifts, being ſo, better thãan others. The Apoſtle ſaid not, Let euery man eſteeme anothers gifts better, but another mans perſon. And a man may eſteeme his perſon, better than another mans place among men

men, but not before God. he may esteeme his owne person better.

3 A man may in some particular action, hold himselfe more iust, and innocent than another, before God and man, as *Dauid* was more innocent than *Saul* in that particular: but if *Dauid* had esteemed *Saul* a better man before God, than himselfe, I suppose he had not sinned, but walked according to charity, which hopeth all, and construeth all the best.

*Obiect.* He had been deceiued.

*Answ. Falli quidem posse, peccari non posse*; He doth what he is commanded, and sinneth not, where he goeth not against certaine kinds.

2 He is soft and gentle vnto others: this grace putteth off fiercenesse and fury, maketh the Lyon and Lambe dwell together, *Isay.* 11. 6. Hee seeketh to restore him that is fallen,

by the ſpirit of meekneſſe, conſidering himſelfe, *Gal.6.*

He conſidereth, firſt, how himſelfe was once carnall, and ſold vnder ſinne: ſecondly, how long it was, and with what adoe he was drawne out of ſinne: thirdly, what a while he was a babe in Chriſt, weake, fooliſh, childiſh: fourthly, how often he hath fallen ſince in temptation: fifthly, how ſubiect he is to fall, how hardly he ſtandeth, what weakeneſſe ſtill breaketh out; this maketh him meeke, and ſoft to other weaklings and offenders. Thus the grace of Chriſt affecteth the Chriſtian, as Chriſt himſelfe, who had experience of temptation, to haue a fellow-feeling of infirmity, in ſuch as are tempted.

3 The faults he eſpyeth in others, he will condemne in himſelfe; if not in the act and habit, which grace preſerueth him from,

from, yet in the seeds and inclination: or he will fall vpon some worse thing in himselfe, which in his owne sense shall cast him farre below them. Master *Bradford* seldome saw any man fall into sinne, or misery, but vsed to say, Lord be mercifull. A good heart hath so much to doe at home, as it is not at leisure, or list so much to iudge, or condemne others, as himselfe.

4 He will doe his best to draw others out of sinne. *Hos.* 6. 1. Come, let vs returne vnto the Lord. *Acts* 26. 29. Would God not thou onely, but all that heare me this day, were altogether as I am, excepting my bands. The theefe on the Crosse in that straight time, bewrayed the soundnesse of Repentance, by admonishing his fellow, railing on Christ, to win him, Feares not thou, &c.

1 The Commandement is generall. *Reason.*

generall. *Ezek.* 18. 4. Returne, and cause others to returne.

2 Grace is as fire, spreading and catching, *Mal.* 3. 16. Then spake euery one that feared God to his neighbour, by {admonitiō / counsell.

3 The spirit of grace, and compassion will pull men out of the fire, *Iude* 22. and draw them out of the danger.

4 Well he knoweth how by his sinnes, and bad example, hee hath drawne others from God: and now will manifest Repentance, by drawing others with himselfe vnto God.

*Vse.* Dost thou seeke by exhortation, aduice, admonition, perswasion, by the spirit of meekenesse to turne them right that are gone astray? Here is an argument, thou hast beene humbled for thy own sin, and misery: thou declarest thy Repentance by thy care of other mens soules. But

a careleſſe diſpoſition towards others; thou troubleſt not thy ſelfe with ſins of others, as not concerning thee, argueth a careleſſe diſpoſition within thy ſelf. Eſpecially

1. The Magiſtrate muſt reclaime or reſtraine euill doers; preuent and hinder the ſins of others, elſe lye vnder the guilt of others ſins.

2. The Miniſter muſt ſet himſelfe to win ſoules, to ſaue others with himſelfe. *Peter* conuerted, muſt ſtrengthen the Brethren. The Seruant muſt reſemble Chriſt, who not onely mourned ouer Ieruſalem, but warned Ieruſalem that their habitation ſhould be deſolate.

3. The Maſter of a family muſt haue care to bring all the family to the knowledge of God, to reforme his houſe. *Iob* 12.23. He that putteth ſin away in himſelf, putteth iniquitie from his Tabernacle;

bernacle ; and will not abide to dwell, where ſin dwelleth vnreformed.

## Cap. 37.

### *Signes of Repentance in reſpect of ones ſelfe.*

4. THe conuerted perſon will diſcouer the truth of his Repentance in ſundry practices concerning himſelfe.

1. He iudgeth himſelfe, and will ſet vp a throne of iudgement in his ſoule, and proceede iudicially and vnpartially againſt himſelfe, as in ordinary forme of triall of Malefactors.

1. The practice wee haue in the Church, *Ezek.* 36. 31. when the Lord hath renewed his couenant with his people, and beſtowed new hearts vpon them, and put his ſpirit within them, and

and deliuered them from their filthinesse ; then shall they remember their wicked wayes, & iudge themselues worthy to bee destroyed for their iniquities.

2. The fruit and vse of this selfe iudging, is, 1. To auoyde the Lords iudging of vs. 1. *Cor.* 11. 31. If wee would iudge our selues, &c. 2. To cleare the Lord in iudging vs, whatsoeuer hee bring vpon vs for our sins. *Psal.* 51. 4. That thou mayst bee cleare when thou iudgest. And wee conclude with the poore Theefe, Wee are righteously here.

3. The manner of processe in iudging himselfe, is in these things:

1. He will, as a Iudge, arraign himselfe before Gods iudgment seate, and summon himselfe before the great Iudge, and, with *Noah*, is strucke with a reuerent feare and trembling in sense of

the iudgement, and yet this is by Faith.

2. He will indite and accuſe himſelfe, hee will caſt the firſt ſtone at himſelfe, hee will, as a Iudge on the bench, ſift out and narrowly examine his ſins in the moſt odious circumſtances of them. This is the ſearching and fanning of our ſelues, and finding out what wee haue done. *Zeph.* 2. 1. Search your ſelues: Search, oh Nation not worthy to be beloued. But who muſt do it? *Verſe* 3. Seek the Lord in this manner all the meeke of the earth, which haue wrought his iudgement.

Euen ſuch as haue repented muſt thus ſearch and fan themſelues. & the Church, *Lam.* 3. 40. Let vs try our waies, that is, lay our liues to GODS law, ſift the ſecret corners of our hearts; as the Marriners in the tempeſt would find out by lot, for whoſe ſake

ſake the ſtorme was. The Church conuerted hath not done with the Law: but maketh vſe of it for further conuiction and humiliation.

Now where is the man that doth thus narrowly and vnpartially ſift himſelfe, as the Kings Attourney ſifteth out and aggrauateth euery circumſtance of the crime, and fact of the Traytor at the Bar, to make it as odious and hatefull as may bee? Wee may complaine as *Ieremie*, No man ſmiteth vpon his thigh, no man ſaith, What haue I done? Many a man, like a deſperate Bankrupt, is affraid to looke on his reckonings, and goeth on till he be clapt vp in priſon.

3. Hee will confeſſe againſt himſelfe, and plead guilty. This is the Couenant, He that confeſſeth and forſaketh his ſin, ſhall finde mercy, *Pro.* 28.13. The hardned heart, *Ier.* 2.35. ſaith,

Be-

Becauſe I am guiltleſſe, ſurely his wrath ſhall turne from me: but the anſwer is, Behold, I will enter into iudgement with thee, becauſe thou ſayeſt, I haue not ſinned.

This is a ſpeciall end why God maketh his own ſicke in ſmiting them, yea, maketh their fleſh to faile, and their bones to clatter in the skin, and draw them neare to the graue, and their life to the Buryers, and then looketh on a man, and if he ſay, I haue ſinned, and peruerted right, and it did not profit mee; then will he deliuer his ſoule from the pit, and his life ſhall ſee the light, *Iob* 32.27.

Nay, not only a Rebell yet vnconuerted, ſhalbe brought to this: but *Dauid* himſelfe, by his broken bones, and drying vp his moiſture, ſhall roare all day long vnder the heauy hand of God, ſo long as hee will keepe cloſe

close his sin. He must resolue to confesse, and the Lord will remit the iniquitie of his sin. 2. *Sam.* 12, 13.

Now this confession is of speciall sins: it summeth not vp all in a word, nor is in the mouth only, but in the heart; nor without faith apprehending mercy, nor without affection, but proceedeth out of hatred of sin, not without purpose of change and reformation.

4. He will read the sentence of death and condemnation against himselfe, and abhor himselfe in dust and ashes, as *Iob* 42. He is now a dead man in Law, condemned by the sentence of the Law; as a dead man the world hath cast him off, hee is no longer of the world.

5. Hee pleadeth now for pardon, and seeketh for mercy, as a condemned person would sue for life: euen as *Benhadads* seruants

uants came with ropes about their necks, and moſt ſubmiſſiuely ſued for their liues.

2. He reneweth himſelfe daily, and is changed into another man.

1. His perſon is changed: of a childe of hell and darknes, he is become a ſon of God, a ſon of the light; of a ſty and habitation of foule luſts and ſpirits, he is become the habitation of the liuing God, 2. *Cor.* 6. 16.

2. His powers and parts are changed. For,

1. Hee is renewed in the ſpirit of his minde, that now in the inner man he ſerueth the Law of God, & holdeth ſtrife againſt the Law of the members. Time was when hee regarded wickednesſe in his heart, his wil was ſet vpon euil works: but now he knoweth, if hee ſhould do ſo, God would not hear him, *Pſal.* 66. 18. In all the faculties of

of his ſoule there is an embracing of righteouſneſſe.

2. His outward members are now weapons of righteouſneſſe, ready ſeruants for grace. As his heart and will are bended towards God : ſo his tongue and hand are quicke inſtruments to expreſſe the grace that is within.

3. His motions and actions are happily changed: He reuerſeth all that hitherto hee hath done : he condemneth for nought all that is done before grace : he pulleth downe all old ruines, and ſetteth vp a new frame vpon a new foundation, and leaueth not a ſtone vpon a ſtone that was before. And indeed there can be no leſſe in true Repentance, than a departure from euill, and an acceſſe vnto good. *Saul* conuerted, will build vp as faſt as euer hee plucked downe; and preach as zealouſly

as

as euer he perſecuted.

4. A great and remarkeable change is in his whole eſtate and condition. The change of all other in nature moſt ſenſible, is, the change from life to death: the ſame is here from the life of ſin, to the death of ſin. And is not this ſenſible?

2. What an happy and miraculous change is that, from death to life? as in the rayſing of *Lazarus*; and of our bodies at the laſt.

Such is this happy change of the firſt Reſurrection. My ſonne was dead, ſaith the Father of the Prodigall, but is aliue. *Epheſ.* 2. Yee that were dead in ſins hath he quickned. Bleſſed and happy are they that haue part in the firſt Reſurrection, *Reuel.* 20. 5. that is, of ſoules, not of bodies, vnto grace, not vnto glorie.

3. What a remarkeable and bleſ-

bleſſed change is that after the reſurrection, to aſcend into heauen, and ſit with Ieſus Chriſt? But ſuch a change is here: for the Beleeuer is not onely riſen with Chriſt, but aſcended already, and ſitteth now in heauenly places with him. We goe vp now after the Lord in cogitation, and conuerſation; and by faith and hope, actually ſit in our head in heauenly places: for looke what is the happy ſtate of the head, is alſo the condition of the members; and faith maketh things abſent, to be preſent.

Oh then, neuer be at reſt till thou findeſt this happy change in thee; which is as euident as the ſhine of the ſunne, to all eyes being awakened, ſo full of miracles, making the blind to ſee, the dumbe to ſpeake, the deafe to heare, yea the dead to riſe, to aſcend and ſit with Chriſt.

3 He ſtrengtheneth himſelfe againſt the aſſaults of ſinnes, and luſts for time to come. 1. *Ioh.* 5. 18. He that is born of God, keepeth himſelfe. 1. *Ioh.* 3. 3. He that hath this hope, &c.

1 With watchfulneſſe againſt ſinne; and here, firſt, he caſteth a moſt vigilant eye vpon thoſe ſins to which he hath beene moſt inclinable, and which haue bred him moſt ſmart. And

2 Knowing that *nemo diu tutus periculo proximus*, he watcheth againſt occaſions, meanes, and firſt motions to ſin, to auoid them: Sure he is that an aſſaulted City cannot long hold out, but by moſt carefull cuſtody of their Watch: and therefore though ſometimes he may nod, & ſleepe, yet his heart waketh, *Cant.* 5. 3.

2 He ſtrengtheneth himſelfe with a diligent care to proſper in grace, and grow daily to perfection. *Phil.* 3. 12. Hee hath not yet

yet attained, but ſtriueth. To which end,

1 He liſteneth heedfully to the ſilent and ſecret motions of the ſpirit, to cheriſh and foſter them.

2 Hee waiteth vpon the meanes and miniſtery, as *Mary* ſitteth downe at the feet of Chriſt, with humility and conſtancy, as that geſture implyeth, and ſeeketh and apprehendeth all occaſions of good.

3 He obſerueth, and carefully vndertaketh good duties, to which he is directed, and indeauoureth to performe them in an holy manner, with cheerefulneſſe and wiſedome, and to a good end, ſincerely ayming at Gods glory, and the ſaluation of himſelfe and others. And as hee muſt needs thriue, who in a gainefull trade is diligent to apprehend all good opportunities: ſo in this gainfull trade of godlineſſe,

neſſe, it is the diligent hand that maketh rich, and in euery labour is abundance: whereas the idle perſon, quickly waſteth his ſtock, and commeth to nothing.

3 He ſtrengtheneth himſelfe with ſpirituall armour, and weapons of Gods making againſt temptations, aſſaults, perſecutions, ſtormes, and all kinde of reſiſtances: he knoweth the enemies are many, their malice reſtleſſe, and inappeaſable; and therfore he hath need to ſtand as the Iewes in building the wall of Ieruſalem, with the trowell in the one hand, and the ſword of the ſpirit in the other. And

2 Hauing had experience of the ſafety and ſtrength in this armour of proofe, he is carefull to put it on, and keepe it on, being well aſſured that he cannot be hurt but onely in the want or careleſſe vſe of it.

4 He prepareth himſelfe by daily

daily exercise of Repentance, for Christs appearing. *Acts* 17. 31. God admonisheth euery man to repent, because he hath appointed a day. And this exercise is in these things.

1 Hee looketh for his head, and in the meane time comforteth himself as a member, which must be of the same nature and qualities: if the head be a liuing, spirituall, holy, gratious head, so must the member. Our head admitteth no rotten gangrenous, and incurable member.

2 He feareth God, because of the great day of his wrath, which commeth, *Reuel.* 14. 7. Being stricken with a reuerend feare, he shunneth euery sinne, yea, euery idle word whereof he must giue account.

3 He cleareth himselfe from sin daily; because as the day of death leaueth him, so that day of iudgement findeth him: he prepareth

pareth himſelfe, by doing that daily, which he would be found doing on his dying day: his care is not onely to bee found blameleſſe, but wel-doing. Bleſſed is that ſeruant whom his Maſter findeth ſo doing.

4 He getteth and keepeth a good conſcience before God, and all men: thus he prepareth an Arke for himſelfe to ſit ſafe in. Well he knoweth that the ſentence of the great Iudge at that day, ſhall concurre with the ſentence of this little inward Iudge.

5 Becauſe the ſentence of that day ſhall be paſſed according to the ſoundneſſe of faith, and fruits, his daily care is to get oyle into his lampe, and light of ſhining and ſauing graces, and holy duties, which onely admit him into the Bridegroome chamber. Thus he prepareth his reckoning daily, and fitteth his ac-

count

count, that he may giue it vp with ioy.

6 He longeth, and ſigheth, and waiteth to put off all corruption of ſinne and miſery, and put on fulneſſe of grace, ioy, and glory, *Rom.* 8. 23. we ſigh in our ſelues, 2. *Cor* 5. 4. We ſigh and are burdened to be cloathed vpon: and loue to remoue out of the body, and to dwell with the Lord, *chap.* 8. 2. The Spirit ſaith come, and the Bride ſaith come, *Reuel.* 22. 17. Theſe are the true characters of ſound Repentance, which euery Beleeuer ſhall finde in himſelfe in ſome comfortable meaſure.

CAP.

## Cap. 38.

*Motiues to Repentance, first, from the necessity of it.*

THe fifth and last generall is, the motiues to excite vs to this so necessary a duty of Repentance.

The first of these motiues shal be out of the Text, which inforceth the necessitie of Repentãce: *Except yee Repent, yee shall perish.*

This will appeare, if we looke on sinne vnrepented.

1 In the nature of euery one, being, first, a worke of the flesh, which to doe is to dye: The wages of sin is death, *Rom.* 6. 23. If ye liue after the flesh, ye shall dye, *Rom.* 8. 13. And the end of these things is death, *Rom.* 6. 21. And when we were in the flesh, the motions of sin, which were by the law, had force in our mẽbers

to

to bring forth fruit vnto death, *Rom.* 7.5.

2 Euery ſinne ſeparateth from God, the fountaine of life, and ſo ſlayeth vs, & holdeth all good things from vs, *Iſay.* 59.2.

3 Euery ſinne vnrepented, fighteth againſt the ſoule. 1. *Pet.* 2.11. Luſts warre againſt the ſoule, and wound it with many deadly gaſhes. *Paul* telleth *Timothy*, that they drowne the ſoule in perdition, 1. *Tim.* 6.9.

4 Euery ſinne putteth vs vnder the power of the diuell, and ſo in ſtate of perdition. 1. *Ioh.* 3.8. He that committeth ſinne is of the diuell, and maketh vs reſemble the diuell: and the impenitent perſon is ſaid to be in the ſnare of the diuell, taken at his will, 2. *Tim.* 2.10.

5 Euery ſinne vnrepented, ſhutteth heauen. *Gal.* 5.21. They that doe ſuch things, ſhall not inherit the kingdome of heauen,

and God hath ſworne, that neuer an impenitent ſinner ſhall enter into his reſt.

2 Looke on ſinne in the inſeparable companions and effects of it.

1 The wrath of God as a fire kindled, burning to the bottome of hell. *Pſal.* 7. 12. God is angry with the wicked euery day, and raineth downe on the head of the ſinner, ſtormes and haile, and ſhooteth all the arrowes of reuenge out of his quiuer. How did he lay about him, and caſt out his curſes as thicke as haile vpon the firſt ſinne committed, againſt the ſerpent, the woman, the man, the earth, and all about him?

2 This wrath hath linked, as with an iron chaine, ſinne and puniſhment together, which goe inſeparably, as the cauſe and the effect, as the body and the ſhadow; as the worke and the wa-

wages, as the parent and the childe one begetting another: heauy and ſmart is the rod that is prepared for the fooles backe: and thou canſt not goe on in ſin, but vnto puniſhment.

3d. Effect: Gods iuſtice requireth, that as a man ſoweth, ſo he muſt reape. *Gal.*6. 7. Sinne is the ſeed of wrath, and the harueſt of the ſinner is proportioned to his ſeed time. *Iob* 4. 8. I haue ſeene that they that plow iniquity, & ſow wickedneſſe, reape the ſame. If thou ſoweſt iniquity, thou muſt reape affliction. *Pro.* 22.8. He that ſoweth to the fleſh, muſt reape corruption. Looke not to reape wheate, if thou ſoweſt tares: euery ſeed bringeth vp his owne kinde; ſow the winde, and reape the whirlewinde, *Hoſ.*8.7.

4 There is no way in the world to auoid this wrath and iuſtice, but Repentance: for, firſt,

to remoue the crosse, wee must remoue sinne; remoue the cause, the effect will cease: a folly it is to thinke that fire will dye of it selfe, while it lurketh in matter combustible; no more can the fire of Gods wrath kindled in such seuerity: secondly, no Repentance, no remission; no forsaking of sinne, no forgiuenesse of sin. God can powre none of his mercy into thee, till thou by conuersion become a vessell of mercy: and therfore let me perswade, as *Ezek.* 18. 30. Returne, and cause others to returne from all iniquities, if you would not haue iniquity to be your destruction. No waters but of Repentance can quench the fire of wrath kindled; no other fountaine is opened to Ierusalem for sinne, *Zach.* 12. 1.

CAP.

## Cap. 39.

### *Motiues to Repentance in regard of God.*

THe ſecond Motiue: If we looke towards GOD, wee want no incitements to Repentance: as,

1 Without Repentance, wee haue nothing to doe with God: no fellowſhip, no ſociety: two cannot walke together, vnleſſe they be friends: without Repentance, we are without God, as rebels, gone out in rebellion againſt their Prince and country. 1. *Ioh.* 3. 6. Whoſoeuer ſinneth, hath not ſeene God, nor knoweth him, *Epheſ.* 2. 12. Of all naturall men it is ſaid, that they are aliens and ſtrangers, without Chriſt, without hope, without God in the world. Onely by Repentance we are gathered into

God againe. An impenitent perſon is in no other requeſt with GOD, than an Heathen or Atheiſt.

2 In God wee may behold a ſtrict iuſtice, and vnauoidable. Let a world of ſinners combine againſt God, it ſhall bee waſhed away with waters of wrath, that would not waſh themſelues in the teares and waters of Repentance: Let a world of Angels ſinne againſt God, thoſe mighty and glorious creatures cannot make their party good againſt this iuſtice, but ſhall bee caſt into perpetuall chaines of blacke darkeneſſe. Let *Ionah*, a godly man, ſinne againſt God, and runne another way, neither ſhall the ſhip, nor the Mariners skill, nor toyle, ſaue him from the tempeſt.

Oh then ſhall I goe on in ſin, to dare this iuſtice? ſhall I by an heart hardened, not knowing Repen-

Repentance, heape vp wrath against the day of wrath? Did not I obserue the Angell powring out vials of wrath on them that repented not of their workes? *Reuel.* 16.11. Hath not this iustice appointed a day wherein he will iudge the world by Iesus Christ? and should not this admonish me to hasten my Repentance? *Acts* 17.30.

3 In God we behold an ocean of mercies, which mercies of God should leade vs to Repentance, *Rom.* 2.4. and shall we let them lye by vs as things we make no vse of? whereas euery mercy should be a Sermon of Repentance. But let vs see how this mercy inuiteth vs.

1 He hath proclaimed himselfe mercifull, gracious, one that repenteth him of our euill, that we should repent of our owne; ready to forgiue, nay, comming out to meet vs vpon

our returne, as the Father of the Prodigall: one that wooeth, and seeketh, and calleth vs, Turne yee, turne ye, why will yee dye?

2. His mercie hath made many mercifull promises: but only to the repenting sinner are they made, and made good. And indeed God neither can nor wil be mercifull to any, but penitent sinners. While thy rebellions increase, how can I be mercifull vnto thee? how can I spare thee for these things? *Ier.* 5. v. 7. And for his will, *Deut.* 29. 20. God will not bee mercifull to such a man. Wouldst thou feed sauourly vpon the promises of this life or a better? thou must season them all with the sharpe sauce of Repentance and godly sorrow, to which they are all inteyled.

Only on condition thou turn to the Almighty, thou shalt bee built vp, and lay vp gold as dust,

*Iob*

*Iob* 22. 23. If thou ceaſe to doe euill and learne to do well, thou ſhalt haue thy ſins waſhed, and eate the good things of the land, *Eſay* 1.

3. This mercy repelleth no penitent ſinner: but receiueth the greateſt ſinners vpon return. *Eſay* 1. 18. Waſh you, cleanſe you: then if your ſins were red as ſcarlet, they ſhall be white as ſnow. No ſins can foyle this mercie.

The poor penitent Theefe was not deſpiſed: nor the poor Woman called a great ſinner, when ſhe powred teares vpon Chriſt: hee condemned not the poore Woman deprehended in the act of adulterie, ſtanding penitently before him: nor reiected the Diſciple that denied and reiected him: nor the Perſecutor of the Diſciples, the Oppreſſor of the Church; but receiued him to mercie, 1. *Tim.* 1. 13. And

will hee ſhut the doore to thee repenting, that opened it to theſe?

4. Sinnes againſt mercy, caſt the ſinner into ſeueritie of iuſtice: ſins againſt the remedie bring miſeries remedileſſe. Oh that we were wiſe, to ſay, Shall I ſin againſt ſuch mercy? hath the Lord done me all this good in my ſoule, body, in my ſelfe and mine, in outward mercies and inward, for this life and a better, that I ſhould repay him euill for good, loade him with daily ſins, for lading me with bleſſings daily?

Why haue not we the vnderſtanding of men in vs, to conceiue that our mercy to our ſins, preuenteth Gods mercy to our ſoules? ſhall a ſeruant the kinder the Maſter is, be ſo much the more careleſſe to prouoke him? Did *Ioſeph* reaſon ſo? Would we brooke it at our ſeruants hand?

Will

Will God at ours?

A gracious heart will conclude, as *Pſal.* 130. 4. Mercy is with thee that thou mayeſt bee feared. Let me by theſe mercies of God beſeech you to giue vp your ſelues vnto him.

4. Looke vpon God in all his ordinances, wherein are offers of greateſt mercie, and ſanctified, as bleſſed meanes of attaining the whole grace reuealed by the Goſpell; without Repentance they are not onely vnprofitable, but moſt hurtfull, yea, and damnable. The Word which I ſpeak, ſaith Chriſt, ſhall iudge you at the laſt day, ſpeaking to the impenitent Iewes. The ſweet tydings of the Goſpell are a ſauour of death to this man: The word will take hold on the impenitent perſon one time or other, *Zach.* 1. 4.

The Sacraments doe him no good, but miſchiefe, that by impenitencie

penitencie casteth poyson into the Lords cup. 1. *Cor.* 11. 26. He eateth and drinketh his owne damnation: euen the Lords table is a snare to a wicked man. The guest that came into the Supper without the wedding garment, heard the dolefull sentence, Take him, binde him hand and foot, &c.

His prayers are abominable so long as he turneth his eare from hearing the Law, *Prou.* 18. *Psal* 66. If I regard wickednes in my heart, God will not heare my prayer. *Isay* 1. 15. When you stretch your hands I will hide mine eyes from you, and though you make many prayers I will not heare, for your hands are full of blood: Neuer say Lord, Lord, if thou doe not his Commandement.

His whole profession is hatefull. *Psal.* 50. What hast thou to do to take my word in thy mouth,

mouth, & hateſt to be reformed?

5. Looke vpon God in the throne of his glory: who would not enioy the glory of God in heauen? who profeſſeth not that hee will to heauen with the formoſt? but no repentance, no heauen: no other gate of heauen, nor paſſage, but by Repentance. Men are well pleaſed ſo long as wee ſpeake of heauen, happineſſe, ſaluation, eternall life: but when we ſpeake of repentance, it is an hard ſaying, an vnpleaſing doctrine, a duety which will not down. If they could get to heauen by any thing elſe than by leauing their ſins, were it thouſands of Rams, or ten thouſand Riuers of oyle: if by giuing their firſt borne, or fruits of body for the ſin of their ſoules, theſe they would exchange; but to mortifie luſts, that the hypocrite cannot yeeld. But

Thou

1. Thou muſt come to heauen by no meanes, but GODS owne.

2. There is but one way, and that a narrow and ſtraight way of Repentance: and to dreame of heauen without Repentance, is to dreame to paſſe ouer a deep and broad Riuer without bridge or barge. Thou mayſt poaſt and wander vp and down, and tyre thy ſelfe in coaſting euery way to auoyde the ſtonineſſe, roughneſſe and ſtraightneſſe of the way: but if thou meaneſt to come to thy iournies end, thou muſt paſſe this narrow lane, and there is no way in the world to ſhift it.

CAP.

## Cap. 40.

### *Motiues to Repentance in reſpect of Chriſt.*

THe third Motiue : in reſpect of Chriſt; in whom we ſee

1. Surpaſſing loue aboue the loue of women: hee loued vs better than himſelfe, than his life, when we were no better than rebels and enemies. Shall I loue my ſinne better than him, who loued my ſoule better than his own life? Oh let this coard of loue draw vs to Repentance; He came to call ſinners to Repentance.

2. Looke vpon his bitter paſſion, and therein ſee the merit and deſert of the leaſt ſin: for which God muſt ſhed his blood, and pay the greateſt price that heauen or earth contained.

Conſider

Conſider the end of his ſuffering. Hee dyed that ſin might dye in me: and ſhall I put life in it againe, and fruſtrate the death of Chriſt? The fountaine was opened in his ſide, and ſtreames of blood iſſued out, that my ſoule ſhould be cleanſed from the filthineſſe of ſin: and ſhall I wallow in the puddle ſtill?

Conſider that Chriſt was crucified for none in whom ſin is not crucified: None haue part in his death, but ſuch as are dead to ſin: none haue the benefit of his death, but ſuch as feele the vertue of it in themſelues. *Iſay* 59.20. Hee is a Redeemer of none, but ſuch as turne from tranſgreſſion in Iacob.

Conſider in whomſoeuer there is found application of Chriſts death, there is a ſimilitude of his death. As he dyed for ſin, ſo here is a dying vnto ſin

sin. *Rom.*6. 5. Wee are grafted with him to the similitude of his death. As Christs body was nayled to the Crosse: so must wee nayle our sins to his Crosse. As his body and strength was infeebled and weakned vpon the Crosse, till he dyed: so must our body of sin bee daily weakned and subdued, till it be wholly dead in vs.

As Christ spared no part of himselfe, but gaue himselfe wholly in all parts and members to death for vs: so must we not spare any sin or lust, but put them all to paine, mortifying one as well as another.

And as Christ after death was raysed to life, and dyed no more: so wee, hauing dyed to sinne by mortification, must rise againe by daily renewing our Repentance, neuer to returne vnder the power of sin and death any more. This is the similitude of Christs

CHRIST'S death.

3. Looke vpon Christ as our head, and there is no member of that head, but the true penitent: he admits no rotten or stinking member. 2. *Cor.* 5. 17. If any man be in Christ, he is a new creature. Truth of Christianitie is discerned by truth of Repentance. Without faith vnfained is no vnion with Christ: and all that faith is fained and false, which worketh not in Repentance. This grace discerneth vs from hypocrites and wicked men.

CAP.

## Cap. 41.

### *Motiues to Repentance from ones ſelfe.*

THe fourth Motiue to Repentance may be drawne from thy ſelfe. And here looke on thy perſon, and thy ſelfe; both whole, and parts, will call on thy ſelfe to haſten thy Repentance.

1. Thy ſoule: Was it redeemed with gold, ſiluer, or any corruptible thing? or rather, with the precious bloud of Ieſus Chriſt? and wilt thou baſely ſell it again for gold, or ſiluer, or corruptible things, or any ſinfull pleaſure? will the winning of the whole world recompence the loſſe of thy ſoule?

2. Thy bodie is, or ſhould be a Temple of the holy Ghoſt, elſe art thou none of Chriſts: and wilt

wilt thou prophane thy body with filthy ſins and luſts, to vexe the ſpirit, and make him weary of his lodging? Is it nothing to prophane a Temple? to turne it into a Tap-houſe by drunkenneſſe, into a ſtewes by vncleaneneſſe? Is it nothing to make thy fathers houſe a den of theeues, by vniuſtice & falſhood?

3 Thy ſelfe was a ſlaue and vaſſall of Satan and ſinne, and ſet free by Ieſus Chriſt: wilt thou runne into bondage againe? Art thou now a Chriſtian? then thou art in vnion with Chriſt, the Spouſe of Chriſt; and wilt thou behaue thy ſelfe as a ſtrumpet, and be led away with euery alluring harlot, to the diſhonour and high diſpleaſure of ſo louing a husband?

2 Caſt thine eyes vpon thy ſinnes, and ſee it high time by Repentance to renounce them. As,

1 How

1 How hateful euery ſinne is to God, as for which he abhorreth his moſt excellent creatures, Angels and men: nay, ſo perfectly hated by God, as hee could not chuſe but puniſh it in his deare Sonne, while he ſuſtained our perſons, and bare our ſins.

2 What an extreame folly ſinne is! who but a foole, hauing light, ſight, and reaſon, would walke vpon rockes and quick-ſands, and bolt on into pits and ponds, being warned of the danger? for all theſe cannot threaten ſuch danger to the body, as ſinne doth to the ſoule.

Who but a foole being warned that theeues and murtherers lye in ſuch a way, and ſuch and ſuch they haue robbed & ſlaine, and that they lye in waite for himſelfe, and if he goe on, hee cannot auoid preſent death, yet will be bold and foole-hardy to goe on after ſuch warning? But

thy

thy ſinnes are ſo many theeues and robbers that lye in wait to deſtroy thee, and if thou goeſt on in that way, thou canſt not auoid euerlaſting perdition.

Who but a mad man would ſtirre vp the wrath of the King againſt him, and run daily into the lurch of the Law? as the ſinner doth, who maketh God his enemy, ſtirreth vp a Lyon againſt himſelfe, maketh the Law of God but a cobweb, as if no execution waited the tranſgreſſor.

What a folly is it to offend, and not ſeeke to ſatisfie? nay, a frenzie farre beyond that, for a traytor going to execution, and hauing a pardon brought him for accepting, ſcorneth the pardon, breaketh the ſeales, tramples the writing, reuiles the Prince, the meſſenger, and iuſtifieth his treaſonable practiſes ſtill. The ſinner committeth high

high treaſon againſt the crowne and dignity of the God of heauen, and is daily drawing neerer his execution; a pardon is offered freely in the Goſpell, grace and mercy are offered; but hee by impenitency, thruſteth away the word of life, ſcorneth the meſſengers, iuſtifieth and defendeth his ſinne: here is a ſpirituall madneſſe and frenzy.

What a folly is it, whereas a man will doe nothing to make his finger ake, he would not be hyred to hold his finger in the flame of a candle a moment, for any money or gold: hee will ſcarce taſt a bitter potion for recouery of health? yet this man maketh no bones of that which will bring endleſſe torment in hell fire: he ſticketh not to drink vp a cup of poyſon, the nature of which is, the further it goeth, the more incurable it is: hee nouriſheth a ſerpent in his boſome,

ſome, which hath teeth and ſting, and poyſon enough: hee carryeth euery day a fagot to burne himſelfe. Oh now will not all this bring the ſinner backe with *Dauid* to ſay, Oh I haue done very fooliſhly? The ſtung Iſraelites looked to the braſen ſerpent, and liued; they needed not be bidden: but wee haue need to bee vrged to looke vpon Chriſt lifted vp vpon the pole of the Croſſe, and yet will not doe ſo little for our ſelues and cure. What a folly is it for a man to fall and not offer to riſe? no man in his ſenſe would lye ſtill. Oh then remember whence thou art fallen, and doe thy firſt workes, and repent.

3 All ſinne remaineth in full power, and condemning force vpon the ſoule without Repentance, *Ioh.* 9. 41. Now you ſay you ſee, your ſinne remaineth in the guilt, in the ſtaine, in the domination

domination and reigne, in the damnation of it. Thou waſt a ſwearer, an adulterer, a hater of God, and an enemy to grace, a perſecutor of Chriſt; and thou art ſo ſtill if thou haſt not repented. Sinne hangeth like a burre on the impenitent perſon, it parteth not in life, nor in death, but lyeth downe in the duſt with him, and riſeth with him; it goeth to iudgement with him, and is ſent to hell with him; the wrath of God abideth on him, becauſe his ſinne abideth with him.

4 Of all ſinnes, impenitency is the greateſt and neareſt to iudgement. *Reuel.* 2.20. *Iezabel* had time to repent giuen her, but repented not, and therefore was caſt into a bed of ſorrow. This was noted in *Saul*, 1. *Chron.*10 13. *Saul* dyed for his tranſgreſſion, but what was his tranſgreſſion? Firſt, hee diſobeyed the

commandement: ſecondly, hee ſought to a Witch: thirdly, hee ſought not to the Lord, and therfore the Lord ſlue him. True it is that euery ſinne is damnable, but no ſinne actually condemneth, but impenitency, and therefore the greateſt of ſinnes, is not to repent of ſinne. Let it not be ſaid of thee, as of *Herod*; yet he added this aboue all, that thou being ſo great a ſinner, haſt not yet repented.

3 Looke vpon thy ſelfe in reſpect of thy good duties.

1 None can be good in thee, till thou haſt repented; firſt, the tree muſt be good, and then the fruit: firſt, *Abels* perſon was accepted, and then his ſacrifice; but to *Caine*, and his ſacrifice, he had no reſpect.

2 Nay, in the beſt, euen the beſt duties muſt bee begun and finiſhed with Repentance, without which the beſt ſeruice is vnpro-

vnprofitable, and sinfully defective. *Nehemiah* in building vp the wall, in commanding the Sabbath to bee kept, desireth to be remembred in goodnesse, and pardoned. *Neh.* 13. 22. Repent and pray; repent and be baptized; repent and receiue the Sacraments, else sinne will hinder.

4 Looke on thy selfe in thy estate and condition, both in respect of sinne, and of change, and Repentance.

1 Looke vpon thy estate of corruption for time { Past, Present, To come.

1 What hath thy whole life past, been before grace? *Col* 1. 21. *Paul* wisheth them to consider, that in times past they were strangers and enemies, hauing their mindes set on euill works; and 1. *Pet.* 4. 3. It is sufficient that we haue spent our time past in the lusts of the Gentiles, in

wantonneſſe, luſts, gluttony, drunkenneſſe. So doſt thou ſee thy ſinnes for nnmber, and weight as the ſands already: and for the manner of committing them againſt ſuch light and meanes, ſo out of meaſure ſinful; and doſt thou not ſay, It is ſufficient?

2 What, is thy whole preſent courſe without grace?

1 To goe on in ſin, is wilfully to periſh and murther our owne ſoules: the caſe being worſe with vs, than that mans that fell among theeues; we lye not halfe, but wholly dead. God ſendeth his Sonne the good Samaritane, to binde vp our wounds, to temper a remedy of his owne heart bloud, when no herbe or ſimple was left in heauen or earth for our cure: Now we in ſtead of thankefull acceptance, and application of this remedy by going on in ſinne, we tread vnder

foote

foote this pretious bloud: nay, we make our wounds larger and bigger euery day than other.

2 Euery man is euery day nearer his end, his death and iudgement: we are going before Gods tribunall, and to the barre of his iudgement: and shall we be so mad, as euen in the way, to multiply our misdemeanours? A malefactor going to the barre, or to execution, if he should cut a purse by the way, would not euery one thinke hanging too good for him? This is the case of euery impenitent person liuing in the practise of sinne, euen in the way to his execution.

3 What will bee thy case in time to come, going on in sin?

1 In the approach of death, Sathan will assayle with all his strength, that in the last combat, he may breake the necke of thy soule: and hee hauing the

ſtrength of a mans owne ſinnes vnſubdued and vnmaſtered, he eaſily attaineth his purpoſe: then ſetteth hee euery ſmall ſinne before the eye, in the magnitude of a huge mountaine, and the curſe due vnto it, to the breaking of the heart of a ſinner. Now is the guilty conſcience in a woful caſe, ſtricken through with terror and torment. Now hee ſeeth that whereas hee thought to haue got out of ſin at the furtheſt at his death, how weake and ſicke his Repentance is; how ſtrong, vnconquerable, and gyant-like his ſinne is, and all concludeth with Sathan againſt him: he ſeeth where the ſtrong man hath long dwelt, he is not eaſily caſt out, but as he hath liued, ſo he is likely to dye; for as the tree leaneth, ſo commonly it falleth; and as it falleth, ſo it lyeth.

2 If all this will not moue thee

thee, consider what followeth after death: the time hasteneth wherein thou shalt bee naked before the Lord, the Iudge of all, in the sight of { Angels, Men, and Diuels.

Before thee a terrible Iudge to condemne thee, and with him, the Saints shall iudge the world, and giue witnesse against thy sin. On the one hand, Sathan who tempteth thee, shall now accuse thee: On the other, the Angels, ministring spirits, shall be ready, as a fagot to binde thee, and cast thee into hell: within thee, an accusing conscience, as a thousand witnesses against thee, shall bring to minde all sinnes, and circumstances long since forgotten: Beneath thee, hell ready to deuoure thee: none shall be admitted to speake for thee, and thy selfe shalt bee speechlesse, and canst not speake

for thy selfe, so as sentence must needes passe against thee, and thou deliuered to the Deuill, whose will thou didst diligently execute here, that hee may now haue his will and delight in thy endlesse torment. Oh therefore vse meanes to preuent this ruful condition: come out of thy sin betime; hye thee apace out of Sodome; lay aside thine owne folly; now take Gods warning; heare the raps of Christ now knocking at the doore of thy heart, by the hammer of his Word, Spirit, Mercies, Iudgements. Now follow the Motion: let not Sathan or sin beguile thee any longer, to hold thee off from Repentance.

2. See thy happy change and blessed estate, by this grace of Repentance.

1. Of all gifts a broken heart is the rarest and happiest: the humble heart in stead of lodg-

ing

ing foule ſins and luſts, becommeth a lodge for the higheſt God, who pleaſeth to dwel with a broken and contrite heart. What an happy change of a ſtony heart into fleſh!

2. The very firſt act of Repentance bringeth pardon of ſin. *Pſal.* 32. I ſaid I will confeſſe, & thou forgaueſt. 2. *Sam.* 12. 13. *Dauid* no ſooner ſaid, I haue ſinned, but *Nathan* ſaid, The Lord hath put away thy ſin: And the continuance of it, bringeth and continueth a ſweet ſenſe and aſſurance of remiſſion in the heart. It is not with God, as in mens Courts, Confeſſe, and iudgement runneth againſt; but in Gods, Confeſſe, and the Law is ſatisfied. In mens Courts, Confeſſion and Condemnation goe together; in Gods, Confeſſion and Iuſtification. Iudge thy ſelfe, and preuent the iudgment of God.

3. What an happy and welcome change were it of age into youth? Nature cannot worke it, grace can: The old man is put off, the new man put on: Of old men wee become young, and ſmug againe, renewing our ſtrength as the Eagle, *Pſal.*103.

And this change by grace forerunneth that great change by glorie, and is the beginning of it: When theſe baſe earthly bodies ſhall become ſpirituall bodies; and this very peece of clay ſhall ſhine as the Sun: when corruption ſhall put on incorruption; and theſe ignorant ſinfull ſoules ſhall put on a perfect image of God; and the whole man become like the Angels themſelues: Whom theſe conſiderations cannot moue, I ſuppoſe nothing can.

Thus I haue ſomewhat largely intreated out of this Text, of the

the Practice of Repentance, in the Rules, Lets, Helpes, Markes and Motiues; I will conclude the Treatise with that of our Sauiour, If ye heare these things, blessed are yee if yee doe them; and end as I began with the words of the Text, *If yee repent not, yee shall all perish.* There is no greater miserie, than to bee without miserie, no greater sorrow, than to bee without the sorrow of sound Repentance.

FINIS.